The Christian Century

PUBLISHED WEEKLY

Our Lost Economic Gospel
By Kenneth E. Boulding

We Visited Israel
By G. George Fox

Make Point Four Human!
By Harold Ehrensperger

Snafu in Okinawa
An Editorial

AUGUST 16, 1950

In This Issue

G. George Fox recently retired as rabbi of the South Shore Temple in Chicago, which he organized. He is now devoting himself to family counseling and marriage guidance. He has written several books on Jewish and non-Jewish subjects, taught at Illinois Wesleyan and the College of Jewish Studies. He founded the Jewish Student Foundation at the University of Chicago. He has been president of the alumni association of the Hebrew Union College, of the South Shore ministers' association and the Chicago rabbinical association. He is a member of the executive committee of the American Civil Liberties Union in Chicago and has served on the Illinois interracial commission.

Kenneth E. Boulding is professor of economics at the University of Michigan and a member of the Society of Friends. Dr. Boulding was born in England, graduated at New College, Oxford, and came to this country in 1932 as a fellow at the University of Chicago. Since then he has taught at Edinburgh University, Colgate, Fisk, Iowa State and McGill, and has served as an economist for the economic and financial section of the League of Nations. He has written three standard reference works in the field of economics, innumerable articles for professional magazines in that same field, and a book of sonnets published by Friendship Press, New York. He is a member of the Royal Economic Society, the American Economic Association, the Econometric Society, the Rural Life Association and many other organizations. His home is at 2670 Bedford Road, Ann Arbor, Mich.

Harold Ehrensperger after developing *motive*, the Methodist young people's monthly, into one of the most stimulating periodicals ever to appear under the auspices of an American church, recently resigned his editorship to join the faculty of Leonard Theological School, Jubbulpore, Central Provinces, India. Dr. Ehrensperger wrote the article in this issue while en route to his new post.

Contents

Editorial

Editorial Paragraphs 963
If Okinawa Is Not to Be 'God-Forsaken' 965

Simeon Stylites: Seats for 'South Pacific' 967

Contributed Articles

We Visited Israel, by G. George Fox 968
Protestantism's Lost Economic Gospel, by Kenneth E. Boulding 970
Make Point Four Human! by Harold Ehrensperger .. 972

Books

Modern Missions in the South Pacific, by John Wear Burton 973
Books in Brief 974

Correspondence 975

News of the Christian World

Finland 977
New York 977
Baptist Congress 978
New Haven 980
Toronto 981
The Church Roll 983

Current Feature Films 983

The Christian Century

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Coming Events

Aug. 14-26. United Christian Youth Movement Central Regional Ecumenical Conference, Lake Geneva, Wis.
Aug. 15-20. Danish Lutheran Church 73rd Annual Convention, Askov, Minn.
Aug. 16-20 Joint Convention, National Council of Community Churches and Biennial Council of Community Churches, Lake Forest, Ill.
Aug. 18-23. Mennonites' General Conference Young People's Workshop, Huron, S. D.
Aug. 18-23. Mennonites' General Conference Ministers' Retreat, St. Peter, Minn.
Aug. 18-27. American Friends Service Committee Institute of International Relations, Reading, Pa.
Aug. 18-28. American Christian Ashram, Camp Sierra, Calif.
Aug. 20-27. Midwest Unitarian Assembly, Lake Geneva, Wis.
Aug. 21-26. University of Wisconsin 3rd Annual Summer Session of Alcohol Studies, Madison.
Aug. 22-27. Seventh Day Baptist General Conference, Salem, W. Va.
Aug. 22-29. Interfaith Conference on the Coming Great Church, Star Island, Portsmouth, N.H.
Aug. 23-30. General Conference of Mennonites Triennial Session, Freeman, S. D.
Aug. 24-31. National Christian Teaching Mission, Lebanon, Ky.
Aug. 25-Sept. 2. American Friends Service Committee High School Institute of International Relations, Harvard, Mass.
Aug. 26-Sept. 1. Lutheran Student Association of America 1950 Ashram, Black Mountain, N. C.
Aug. 26-Sept. 1. National Council of Religion in Higher Education Annual Week of Work, Meadville, Pa.
Aug. 27-Sept. 2. American Friends Service Committee High School Institute of International Relations, Spencer, N. Y.
Aug. 28-Sept. 2. 7th Annual International Workshop in Audio-visual Education (International Council of Religious Education), Green Lake, Wis.
Aug. 28-Sept. 3. National Conference of Methodist Youth, Denver.
Aug. 31. General Conference of the Mennonite Church Annual Council of Boards Meeting, Freeman, S. D.
Sept. 2-10. United Student Christian Council 7th Annual Meeting, Richmond, Ind.
Sept. 4-8. Methodist Student Movement Regional Leadership Training Conference, Pine Crest, Colo.
Sept. 5-8. National Fellowship of Reconciliation Study Conference, Evanston, Ill.
Sept. 8-10. National Fellowship of Reconciliation 35th Anniversary Conference, Evanston, Ill.; Harold A. Bosley, Canon C. E. Raven, Garry Davis, leaders.
Sept. 11-13. Lutheran Welfare Conference Atlantic-Central Regional Meeting, Buffalo.
Sept. 12-13. Hartford Seminary Foundation 33rd Annual Pastors' Conference, Hartford, Conn.; Clarence E. Pickett, lecturer.
Sept. 13-14. Lutheran Home Missions Conference Annual Meeting, Chicago.
Sept. 13-14. National Lutheran Editors' and Publishing House Managers' Association 38th Annual Meeting, Minneapolis.
Sept. 14-15. Church Building Committee and Interdenominational Bureau of Architecture Midyear Meeting and Conference on Church Architecture, Dayton, Ohio.
Sept. 18-22. National Lutheran Council Semiannual Staff Meetings, Chicago.
Sept. 19. Federal Council of Churches Executive Committee Meeting, New York.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

SINCE this paper goes to press ten days before its date of publication, only passing attention will be paid to military developments in Korea. In army phraseology, the situation there is so "fluid" that any comment on it in these columns is likely to be ancient history by the time it reaches our readers. Our responsibility is rather to deal with those moves which are constantly going on behind the fighting front to affect the political, rather than the military, outcome. There were at least four such during the first week of this month. The first was the return of the Soviet Union to the Security Council of the United Nations. So far, this seems to have been primarily to provide Communist propaganda with an enlarged sounding board to spread the charge that U.N. action has been simply an illegal rubber-stamping of American imperialistic intervention in the internal affairs of a small nation rent by civil war. This is the old Göbbels technique of the "big lie," and if kept up long enough without action by the U.S.A. and U.N. to give it spectacular refutation, it will finally register, especially in Asia. The second was the speech of Nehru to the Indian parliament in which, while defending his course in approving the U.N. resolutions on Korea, he nevertheless upbraided the West—which meant particularly the United States—for adopting "decisions affecting vast areas of Asia without understanding the real needs and mind of the people." That, too, will register all over that continent. The third was the apparent reversal of American policy towartd the Chinese Nationalists, dramatized by General MacArthur's trip to Formosa. This was an illustration of the very thing Nehru was complaining against, and if it commits the United States to an eventual war with the Chinese Communists may be the most important, and most tragic, foreign policy decision this nation ever made.

Moves Behind the Korean Front

Franco, the Vatican and The United States

FOURTH in the series of policy moves which took place during this single week, and most disquieting in the list, was the action of the Senate in voting a $100 million loan to Franco, coupled with the announcement by President Truman that a legal embassy to the Vatican is "under study." The two look like different aspects of one continuing element in international affairs, which is the ceaseless effort to get the United States more deeply committed to the support of Roman Catholic interests. The amendment for Franco's loan went through the Senate by a lopsided vote of 65 to 15, with the Democratic floor leader assuring his colleagues that it was an administration measure. Why Mr. Acheson and Mr. Truman later repudiated it we do not know. Perhaps the immediate protests that are understood to have come from London and Paris had their effect. Both the Acheson and Truman criticisms of the Senate's action were couched in terms which left Franco a good chance of getting his handout. Mr. Truman's almost simultaneous announcement that a permanent, constitutional embassy at the Vatican is being considered is susceptible to an interpretation different from that which the daily press has given it. It may, indeed, mean that Democratic party leaders have concluded that such a surrender to Catholic pressure is required if they are to retain their majority in the Congress to be elected in November. It seems more likely to us, however, that Mr. Truman, a consummate politician, made his announcement as a means of appealing to Americans who oppose establishing this special relationship between the U.S. government and the Roman Catholic Church. If enough Americans can be aroused by a knowledge of what is in prospect to protest directly to the White House, to the state department and to their senators—who must ratify any such nomination—the President will then be able to turn back to Mr. Boyle, Mr. McGrath and other party leaders and say, "You see, it will cost us more votes than we will gain if, to please one church, we provoke the resentment of the Americans who believe in separation of church and state."

Atomic Research Leads To 'Death Sand'

WITH the fighting in Korea confined to traditional methods, not much attention is being paid these days to the atomic armament race. But it is going ahead full blast. A few days ago it brought into the open its latest and possibly most lethal weapon—"death sand." "Death sand" was introduced to most Americans in the July number of the *Bulletin of the Atomic Scientists.* Going back to the famous Smyth report of 1945, which spoke of the way in which radioactive poisons could be produced as by-products of a chain-reacting pile in sufficient quantities "to make a large area uninhabitable," the *Bulletin* wanted to know what has happened to this pleasant prospect. Have the government's researchers concluded that radiological warfare is not deadly enough and dropped it, or have they found that it is so deadly they are keeping it a

deep secret? Dr. Louis N. Ridenour, physicist and dean of the graduate school of the University of Illinois, offered an answer. On the basis of an article written by Prof. Hans Thirring of the University of Vienna, published in Austria two years ago, Dean Ridenour concluded that the second supposition is probably correct. We will not attempt in this brief space to summarize Dean Ridenour's summary of Dr. Thirring's article. Physicists and chemists among our readers can go to the 4 1/3 pages of the *Bulletin* for this highly technical account of the processes for producing a new kind of atomic death. Even the layman, however, can understand the conclusion, which is that our atomic piles at Hanford, Washington, are already capable of producing enough radioactive poisons *every month* to render life impossible in an area of 144 square miles. (The borough of Manhattan covers just over 22 square miles.) By spreading a water solution of the salts on prepared sand, this can be laid down in a desired neighborhood in a way that "would be quite invisible." Dr. Thirring points out that if atomic bombs were banished, the nations with atomic piles for power purposes could still do a much more complete job of killing with "death sand." As if in response to Dean Ridenour's article, the Atomic Energy Commission reported to Congress on July 31 that it is pushing studies of radiological poisons as war weapons. It is also, according to the report, pushing work on hydrogen bombs. But the Ridenour article intimates that the "death sand" method of killing is already available.

Blames Negro Ministry for Lagging Churches

THERE was a time, not so long ago, when the American Negro found the center of his communal interests in his church. The minister was the most influential figure in Negro circles, and the Negro congregations included almost every self-respecting member of the race. In some parts of the country, this may still be so. But for the nation as a whole, it is not. *Ebony,* the Negro pictorial magazine, asks why. It puts forward two answers. On the one hand, it says that the city churches have been dividing into two classes--big, expensive organizations where the constant pulpit emphasis on money-raising has alienated many members, and "store-front" tabernacles whose whoop-it-up services antagonize the thoughtful. On the other hand, it lays the loss in influence suffered by the churches to the fact that Negroes are so much better off than they used to be that they demand a higher standard of preaching and ministry than the churches are prepared to supply. "More education, better jobs, improved health and changed community patterns," says *Ebony,* are responsible for the fact that attendance at Negro churches is going down fast. This second cause for shrinking church influence is plainly the more important. "Today's minister," says this race magazine, "must be informed on problems vital to labor. He must be close to the racial grievances of his flock and be a fearless fighter for Negro rights; he must be acquainted with social services and give his congregation the benefits of that knowledge. Today's man of God must be a combination of labor organizer, race leader and social worker in addition to an inspired preacher of the gospel." The fact that a considerable part of the white ministry in this country falls as far short of the requirements for community leadership does not lessen the importance for the Negro denominations of such a searching analysis as has been made by *Ebony.*

An American Pope?

WILL the next head of the Roman Catholic Church be a citizen of the United States? There has not been a non-Italian on the papal throne since Adrian VI, who was elected in 1522 and spent an unhappy twenty months trying to reform some of the most notorious abuses of the medieval church. In recent months there has been considerable discussion of the chances an American cardinal—usually identified as Cardinal Spellman—might have in the next papal election. A little of this has appeared in print, generally in the more sensational wing of the daily press. But in its current issue the *Catholic World,* monthly organ of the Paulist Fathers, presents as its leading article, "Shall We Have an American Pope?" by A. R. Pinci. The answer is a ringing Yes. And the reasons advanced are even more interesting than this opening up of the question in the Catholic press. Pius XII should be succeeded by an American, says this Catholic journalist, not only because of the growing importance of the United States in the affairs of the papal church but because a pope who was an American citizen could, in case the Communists should overrun Italy, take refuge in this country and rally all Americans to a holy war against Stalin. "Whatever might happen to a pontiff at the hands of Communists," says this writer in the *Catholic World,* "would sadden and yet fail to impel Americans to go to his aid. But if an American were in peril of that holy office or his life it would arouse his countrymen regardless of their own religious beliefs, and an aroused United States in the circumstances would mean an embattled Christianity everywhere. That could add up to a holy war." Here is ecclesiastical *Machtpolitik* with a vengeance. To bring on a holy war, elect an American pope!

How Ecumenical Are The Baptists?

LETTERS appearing in our correspondence columns this week and long distance calls which leave the wires smoking indicate that a number of Baptists take exception to our warning that the recent Baptist World Congress was in danger of being another example of sectarianism raised to the international level. For what it is worth, we are ready to concede that Baptists are as good as anybody. We gladly admit that we also admire the brave Baptists who stood up at Cleveland and extolled the virtues of cooperation. But we note that they did so as Baptists. Ecumenical spokesmen from other denominations were as scarce as ecumenical topics on the program. What happened was that the Baptist World Congress, like similar meetings of Methodists, Congregationalists, Disciples, Presbyterians and other groups, indulged in a speech-making jamboree. Dr. Trimmer's excellent report on page 978 shows that. The Christian Century habitually takes the position that a speech is not news unless something im-

portant happens as a consequence of its being made. What happened as a consequence of the speeches made at Cleveland? Did the Southern Baptists go home determined to join the National Council of Churches or the World Council? If so, nobody has heard about it. Did the Northern—beg pardon—American Baptists resolve to increase their disgracefully tiny current contributions to Church World Service? If so, they kept it a secret. What did happen? A great many thousands of good people went home proud of the fact that they are Baptists and determined that come what may they will remain Baptists. The Baptist World Alliance got its budget assured until another congress can be held. Is that important? Was it worth what the congress cost in money, time and effort? Time will tell. Until it speaks, we remain skeptical.

Manikam Chosen as 'Roving Ambassador' for Asia

RAJAH B. MANIKAM has been elected joint secretary for East Asia by the World Council of Churches and the International Missionary Council. Dr. Manikam has been executive secretary of the National Christian Council of India and Pakistan, with headquarters in Nagpur. Now he will be expected to keep moving constantly among all the churches in the Orient, tying them closer to one another and to the churches of the West. Such a roving ambassadorship has been needed for a long time. Dr. Manikam (he is a Columbia Ph.D.) can make it a post of enormous influence in the world Christian enterprise. . . . Another illustration of the new vigor being given to world Protestantism by the ecumenical movement is to be seen in the plan to hold a conference of Evangelical churches in Latin Europe at Pellice, Italy, from September 25 to 29. More than 60 delegates are expected to confer on Protestant advance in France, Italy, Spain, Portugal, Belgium and Switzerland. . . . When James M. Yard, former Methodist missionary in China, retired two years ago as midwest director of the National Conference of Christians and Jews, it seemed as though all Chicago wanted to share in honoring him. The mayor headed a civic reception tendered by more than 70 organizations, and the city council proclaimed the day of his retirement "James M. Yard Day" in Chicago. Now, at 70, "Jim" Yard is dead of cancer, and Chicago knows it has lost an honest and courageous citizen who not only talked brotherhood but lived it. There are not too many in the latter category. . . . The Salvation Army has been outlawed in Czechoslovakia, its property confiscated and its top-ranking officers imprisoned. All the Army personnel were Czechs except for one Briton. He has been expelled. . . . S. C. Michelfelder, executive secretary of the Lutheran World Federation, has returned from Jerusalem believing that before long Israeli authorities will turn over Lutheran mission properties in their territory to the L.W.F. King Abdullah of Jordan has already done so in the case of Lutheran properties in the area held by his armies. This includes the 425-bed hospital on the Mount of Olives. Dr. Michelfelder's optimism does not extend to the solution of the refugee problem. . . . The Langer bill, which would ban liquor advertising from interstate commerce, was called up again in the Senate interstate and foreign commerce committee the other day. Several weeks ago the committee refused to report the bill by a 6 to 3 vote. This time the vote was 7 to 6 against allowing it to come to the Senate floor for action. This shift in the committee's attitude has greatly encouraged the bill's supporters, who believe that a slightly amended version can be reported out at the next session.

If Okinawa Is Not to Be 'God-Forsaken'

THE RECENT COURSE of events in northeast Asia, together with Mr. Truman's assurance of aid to Chinese Nationalists in case of an attack on Formosa, has again focused attention on the Ryukyu islands. Both civil and military leaders have expressed grave concern about the political future of the strategically located archipelago. It would be heartening to learn that leaders in the mission movement are equally concerned about the spiritual future of the almost one million souls who inhabit these islands. We share the concern and regret that we cannot share the optimism which T. T. Brumbaugh, able associate foreign secretary of the Methodist Church, expressed in his article, " 'God-Forsaken' Okinawa," which appeared in these pages on June 7.

The need on Okinawa is as urgent as Dr. Brumbaugh portrayed it. American military government has failed miserably both in rehabilitating the war-torn islands and in providing even the rudiments for re-educating the populace in an understanding of democracy. The reforms to which Dr. Brumbaugh referred optimistically are the result of as damning a report as official Washington ever received, still unreleased, which grew out of an "on-the-spot" survey of conditions in the islands by a highly competent social scientist. Combined with pressure exerted by interested church groups in this country, this report forced the army to take action. But reports from reliable sources indicate that the "reform" has made little difference in the basically bad situation in the islands, though at the time Dr. Brumbaugh last visited them there was real hope that good would come of the effort.

I

Distressing as is the failure of the American occupation of Okinawa, the failure of the Christian mission movement to minister to these needy and receptive people is even more disturbing. In his analysis of the plight of the islanders, Dr. Brumbaugh made scant reference either to past failures or future obstacles which stand in the way of the effective, adequately supported program for which he pleaded. The only hope for genuine governmental reforms in the Ryukyus or for effective assistance to the Church of Christ on Okinawa is that public concern may be aroused to a better understanding of the facts in the situation.

Okinawa is geographically as well as historically the key island of a curvilinear archipelago lying southwest of Japan proper. Economically, these islands are of little value to anyone but themselves. Strategically, they command the

sea approaches to the China coast between Foochow and Shanghai and are a southern door to Japan. Airfields located on the islands are within easy bombing range of China, Japan, the Philippines, Korea and Siberia. This strategic location accounts for the unique place Okinawa has occupied in northeast Asian history and for the present behind-the-scene struggle for its control.

From the 7th century until now, generation after generation of Okinawan statesmen have been faced by problems growing out of the desire of either Japan or China to control the islands. The story of their successful struggle to remain independent through twelve centuries is as unknown to the American public generally as is the fact of their high cultural development. Okinawans are not primitive South Sea islanders. They had achieved a high degree of civilization when Scotsmen were still eating each other. Their poets, dramatists and composers antedate those of the British Isles. Their musical dramas, some of them of operatic caliber, are a highly developed art form.

Unfortunately, few of the more than two million American soldiers who passed through the Ryukyus during and since the war had any opportunity to become acquainted with the natives. Nonfraternization has been more strictly enforced on Okinawa than in any other occupied territory. The complete destruction of the two cities of Shuri and Naha and of about 90 per cent of the rest of the island, together with the impoverishment of the people which followed, gave servicemen the impression that Okinawa was just another barren island peopled by "gooks." The evidences of civilization were so few after the complete destruction of war that it is difficult to believe that on October 10, 1945, the day of the first American bombings, many of the comforts of Western life were the highly prized possession of large numbers of Okinawans.

Naha and Shuri were modern cities in every sense of that term. Yet the G.I. will remember them as small towns where a few ruins still stood surrounded by open country—so effective was the work of the bulldozers. Those same bulldozers, usually under the direction of young American officers who had no instructions regarding the welfare of the inhabitants, scraped away approximately one-third of the topsoil of the island, often for no better purpose than to level a camp site.

The manifold blunders made on Okinawa since its conquest condemn its population to submarginal existence for many years to come and have imposed an unnecessary tax burden on the American public. This could have been avoided if the provisions of the Cairo declaration of December 1, 1943, which stated that Japan should be expelled from "territories which she has taken by violence and greed," had been recognized as applicable to the former kingdom of Okinawa, first victim of Meiji aggression in 1871. A large segment of the Okinawan public welcomed the American troops as liberators. In exchange, they have received much less consideration than has been given the Japanese.

Dr. Brumbaugh's article shows that little has been done to improve conditions in the Ryukyus. He could have said more. No free election of civil officials has been permitted. Until recently no attempt had been made to restore freedom of business enterprises, and little has even yet been done. For four years the American military regime sponsored a communal economic system on Okinawa in opposition to the wishes of Okinawan leaders. It is exceedingly doubtful that the Russians could have done a more effective job of preparing Okinawa for their way of governing and doing business than have the departments of the army and navy.

II

But this is only one part of the sad story of Okinawa in American hands. There is another side, the church side, which Dr. Brumbaugh was mainly reporting. This paper has long believed that church leaders should carry on the business of the churches in as open a fashion as most of them would agree the business of governments should be conducted. We think church members are entitled to know why, five years after Okinawan church leaders formally requested missionary assistance from American Protestants, so little has been or is being done in answer to their plea.

In November 1945, the responsible leaders of what was then known as the Okinawa Christian Association addressed a petition to American church leaders. They asked that missionaries be dispatched at the earliest possible time to *assist* Okinawan Christians in developing what is now known as the Church of Christ on Okinawa. *Fifty-one months later* the first such missionary arrived on the island! In the meantime internal dissension which might easily have been avoided arose within the association. Schismatic religious groups developed. Roman Catholics took advantage of the situation to establish their first mission on Okinawa. And the propitious season for mass conversions to Christianity passed by. Perhaps not in the history of modern missions has the inability of cooperative Christianity to act in time and with vigor been more starkly revealed.

It was September 1946, at the Yonkers conference of the Japan committee of the Foreign Missions Conference, before formal action was taken by any mission body relating to the Okinawan request made ten months earlier. Four months later, January 16, 1947, a special committee of the Foreign Missions Conference met and voted "that a letter be sent to all boards . . . inviting those who would like to consider resumption of work in Okinawa . . . to send representatives to a meeting to be held for this purpose." Representatives from the Methodist and Northern Baptist boards showed up for the meeting on Februrary 5. Both these denominations had had some work on Okinawa prior to the war. The National Baptists sent word that they wanted to participate but could not be present. Episcopalians were not represented but expressed some interest because a leper colony which they had helped support had been transferred during the war from Japan to the Ryukyus. They afterwards came into a quasi-official relationship with the special committee. One other church, the Presbyterian, U. S. A., had also had some prewar interest in Okinawa. The Presbyterians later took action regretting that they would be unable to participate in the projected re-establishment of work in the islands.

Between February 1947 and now, the proposals for work on Okinawa have wound back and forth through the complicated machinery of the Foreign Missions Conference. Subcommittees have been set up which have drawn up reports to committees which in turn have passed the matter on to the committee on reference and counsel (the F.M.C.'s

executive body), which in its turn relayed them to the F.M.C.'s annual meeting. All have voted to "recommend the immediate sending . . . of all possible support to the Okinawa Christian Association . . . All missionaries and funds should be sent for the Christian Association and not for any one denomination." These findings have been referred to the denominational boards. In the final analysis it is those boards which must be blamed for the failure of postwar missions to answer Okinawa's Macedonian call.

While the interdenominational missionary machinery was thus vainly casting about for some effective means to meet the challenge of the Okinawans' request, Church World Service quietly stepped into the picture. Unencumbered by institutionalized red tape, C.W.S. dispatched $2,000 to the Okinawa Association to be used as its directors decided. This shot in the arm, coming when it did, saved the face of the missionary movement on Okinawa and undoubtedly prevented for the time a movement toward abandoning the undenominational character of the association. In addition, C.W.S. sent tons of food and clothing.

It is only fair to say that at no time from the day the Okinawans requested help until September 1, 1947, could missionaries have been sent. American military government would not have permitted them to land. However, as a result of an agreement worked out in May 1947, missionaries were permitted to return in September of that year. Two Roman Catholic missionaries arrived on September 2. They were on the job two days after the bars were dropped. It was to be twenty-eight months later when the first Protestant arrived.

III

Since September 1, 1947, when the first missionary could have entered, the cumbersome machinery of cooperative Protestant missions stands judged by its own failure. The tragedy is that other forces have not sat still and waited upon its action. A group of Disciples churches, uncooperative with their own denominational mission board, sent a missionary to Okinawa in 1948. His efforts have been directed at restoring sectarianism in the face of strong opposition from leading Okinawan Christians. Soon he is to be joined by others, officially dispatched by the Protestant Episcopal Church.

That there is enthusiasm for Christian work on Okinawa was demonstrated at last year's triennial convention of the Episcopal Church in San Francisco. Dissatisfied by their denomination's failure to do anything for the Okinawans up to that time, many Episcopalians rose to demand Okinawa's inclusion in the missions budget. As a result, Episcopalians are now committed to spend $30,000 for Okinawa. Conferences between the F.M.C. committee and representatives of the Episcopal Church have resulted only in promises of cooperation. It is clear that the Episcopal Church, in defiance of the expressed wishes of the Okinawan Christians, intends to develop a separate denominational mission program on the island. The Episcopalians and the noncooperating Disciples make strange bedfellows!

The situation to date can be easily summarized. One missionary has been sent where at least ten are needed. His support and program funds are made possible by the Methodists, though he works under the F.M.C.'s Okinawa committee. The National Baptists are supporting an American-trained native worker. No other denominational funds have been invested in the work. And the noncooperating Disciples and the Episcopalians are insisting on their right to practice religious imperialism. That is why we cannot share Dr. Brumbaugh's optimism for the future of mission work on Okinawa—not unless the constituency of the American Protestant churches becomes indignant enough to demand why church leaders have allowed the present situation to develop.

Seats for 'South Pacific'

EDITOR THE CHRISTIAN CENTURY:

SIR: The success of the musical play "South Pacific," and the difficulty of getting seats for it, has created a whole flock of legends. One of the ticket sellers is reported as saying, "More people want to get into 'South Pacific' in one night than want to get into heaven in a year." All the visitors from Corvallis, Oregon, and Amarillo, Texas, and points between seem to want to get in, not only to hear the music but also to report to the goggle-eyed folks back home that, sure, they saw the show!

Some enterprising lads have cashed in on this abnormal demand in a strange way. They will supply canceled ticket stubs for orchestra seats, together with a used program of the performance, for the sum of fifty cents or so. Business has been brisk. So people who never got inside the door of the theater can buy the stubs and programs and show them to their friends as bona fide evidence that they were there, right up in the front rows, and oh boy, was it great! The psychiatrists must have a long name for this kind of thing.

This momentous bit of information was buried in the subcellar of my mind when it suddenly popped up on the Fourth of July, while I was listening on the radio to a politician speaking on the subject (you have guessed it!) of "Democracy." Democracy, to hear the man tell it, is a wonderful thing. Then I thought of the phony ticket stubs. I knew something about this orator. I had followed his voting record. He knows more about democracy and is more in sympathy with it than Joe Stalin. But it would take a delicate pharmacist's scales to show how much more; the difference would not show up on a grocer's scales. Our orator would have been glad to clap Thomas Jefferson in jail, also Justice Oliver Wendell Holmes. And as for Thomas Paine, hanging would be too good. He had the stubs and knew the words of the program—"created free and equal." But he had never seen the show. He didn't really know what kind of show democracy is.

Now, kindly step over into the church. There, too, are many folks who can show the stubs and the program. They know the words and can repeat them fluently. They can even sing the tunes, such as "Crown him Lord of all," just as the holders of the phony ticket stubs can hum the tune of "Some enchanted evening." But they have never really seen the show, never understood what the Christian drama is all about. They have heard about it, and want to be thought of as "among those present."

Yours, SIMEON STYLITES.

We Visited Israel

By G. George Fox

DURING a ministry of more than forty years, I opposed the establishment of a Jewish state. I believed, and still believe, that the day of theocratic states has passed. It was natural, then, that I could not be a political Zionist. Moreover, I profoundly believe that any nationalism is more of a curse than a blessing. I parted company with many of my friends who were Zionists and who tried to persuade me that Jewish nationalism was not like other nationalisms. I joined the Zionist organization only because it was doing philanthropic and cultural work in Palestine that no other organization was doing. I hoped that some day Palestine, because of its sentimental and historic importance, would become an organized source of religious inspiration for world Jewry.

After the First World War, the Zionists who believed in the re-creation of a Jewish state received new hope and strength from the Balfour Declaration. They made great efforts and tremendous sacrifices to take advantage of the opportunity that the British gave them to rebuild a Jewish state. Thousands of Jews came to Palestine and took up its development where those who fled in the early eighties from Russian persecution had left off or slowed down. Agricultural settlements and industrial enterprises sprang up. By the time we first visited Palestine in 1924, the land gave every promise of becoming a permanent home for those who wished to go there. Jewish Palestine was not yet self-sustaining but there was hope that under the British mandate it would become so, that the time would come when the promise made to the Zionists, as understood by them, would be realized and that biblical prophecy with regard to the re-establishment of Israel in its ancient home would be fulfilled.

Take Advantage of Victory

Then came Hitler and the night of terror for Israel in Europe. While millions were shunted off to concentration camps or dumped into gas chambers after vainly hoping that the Christian world would in some way make an effort to rescue them, the Jewish nationalists worked with commendable zeal to save the remnants of their coreligionists from destruction. Their only hope was the establishment of a homeland which would give them asylum as well as opportunity to survive. The favorable end of the Second World War was awaited by none more anxiously than by the Zionists. They took advantage of the Allied victory and went on building. Through the beneficent action of the United Nations, the merciful consideration of the Jewish plight by President Truman and the prophetic foresight of the top Zionists, the state of Israel became a reality in May 1948.

We had been hearing of the remarkable progress being made there in Israel, and decided to see for ourselves just what was going on. Last March we sailed. We landed at Lydda, the airport of Israel, still skeptical about a Jewish state. Were the reports of great progress true? Were there really many new industries? Was the welfare work as necessary and as well done as we were told in Jewish welfare drives? Is it possible to maintain a theocratic state in a democratic world?

Mrs. Fox, a trained observer and a non-Zionist, was with me. We went to Israel as impartial observers, to bring back impartial reports. Neither of us had the advantage or disadvantage of childhood conditioning toward Palestine. Neither of us could lay claim to any kind of yearning for a "Jewish homeland." We did hope for some spot in the world where a persecuted Jew would feel safe. From the moment that we got off the plane at Lydda, our stay was filled with surprises and thrills.

Reflect Lands of Origin

We entered a limousine for our journey to Jerusalem. On the way we passed many young men digging ditches for new water mains, since the others were in the territory held by the Arabs. All the workers were Jews, a large number of them refugees. Many looked like Arabs. In Jerusalem we saw so many different types of Jews that we no longer looked for a "Jewish type." East Indian Jews looked like their former neighbors. Bulgarian Jews looked like other Bulgarians. Bokhara Jews looked like the Persians among whom they had formerly lived. European Jews looked like European Gentiles and, needless to say, most of the American Jews we met looked like ordinary American non-Jews. The native Jews could not be distinguished from Arabs except by garb. We were told that some thirty countries are represented in the present Israeli population. All these types are being fused into a nation, whose culture, we were assured, will reflect the best in all the groups represented.

The largest cities in Israel are Tel Aviv-Jaffa with a population of approximately 300,000. More than a third are German, and in the portion of the city where these live one hears more German than Hebrew. At the time of our first visit to Palestine there were about 200,000 Jews in the whole country. Now Haifa alone has nearly 250,000. It is the foremost port of Israel, and reminds one of Houston, Texas. Jerusalem has a population of about 75,000. There are a number of smaller towns and hundreds of farm colonies or *kibbutzim*. Two large farm colonies which contain a shoe factory, a clothing factory, a preserve and orange-juice factory and a plywood factory, figure their assets at more than $2 million. Both of these started as small farm settlements.

Modern New Cities

Tel Aviv and Haifa are as modern as any western city. Indeed the former is called the Paris of the Near East. Haifa now has a Ford plant. The new Jerusalem, outside the old walls, is as trim a city as the others. It contains only one of the "holy places," but in other respects is much more interesting than the old city. The Y.M.C.A. is its most beautiful building, and its King David hotel is regarded as the most modern hostelry in the Near East. It has interesting shops which combine Oriental picturesque-

ness with modern business methods. Here one finds Jewries observing the customs and habits of their ancestors of a thousand and more years ago, as well as moderns. All speak modern Hebrew, which is the national language.

Now the capital of Israel, Jerusalem is a center of national activity as well as the religious headquarters of the state. The chief rabbis of the country—one from Ashkenazic or European Jewry, the other from Sephardic or Oriental Jewry—and the minister of religion live here. So also do many who have fallen away from the customs and traditions of Orthodox Jewry and quite openly proclaim their skepticism. In spite of the presence of a minister of religion in the cabinet, we found to our gratification that Israel is not a theocratic state. While Orthodox Judasim is recognized by the state, other religions are not proscribed. Conservative and Reform Judaism are not recognized and do not have official standing. Everyone can believe as his conscience dictates.

We saw more building activity in Israel than in the other seven countries that we visited. Everybody seemed to be doing something. We saw laborers clearing the land by removing the stones which cover hundreds of acres. We saw men and women working in the fields and gardens. We saw employees streaming out of factories. We were interested in the large number of women in professions—pharmacists, dentists, doctors. We saw literally hundreds of little houses being erected for the newcomers, who were arriving at the rate of 12,000 to 20,000 a month.

Some Refugees Rebel

We saw refugees standing in line waiting to be bathed, registered, examined physically and mentally, and placed in camps, colonies or schools to be trained for the particular needs which the state economy indicates. It was against this "regimentation" that some of the recent newcomers protested, and asked to be sent back to Europe. Young people are sent either to vocational schools to be prepared for their lifework or to colonies where they learn agricultural pursuits. In Israel the rule is, "No work, no bread!"

The state is developing a sound educational system. All children, Arab as well as Jewish, from six to thirteen must attend school. There are several agricultural and vocational schools for those in the higher grades. No one need be without education.

The Hadassah hospital in Jerusalem, the most modern institution of its kind in the Near East, is now developing a medical school. The Technical Institute of Haifa has on its staff scholars in all branches of technology. The Weizmann Institute in Rechovoth is rapidly taking its place as a world-renowned research center in biophysics and biochemistry. One is surprised to find that here, in this little-traversed corner of the world, research is being conducted in the field of atomic energy, with special search for a cure for cancer. The professors in this institution tell you that they are working on food-production processes which will enable Israel to feed two million inhabitants.

Religious life in Israel is challenging and, to many people, irritating. Orthodox Jews as well as Christians are disheartened because so many appear irreligious. They thought that a Jewish state would find every Jew in it pious and observant. The disillusionment sometimes borders on the tragic. Of course there are many Jews in Israel who are loyal to tradition, but it seemed to us that those who were either lax or had discarded orthodoxy were in the majority. People who condemn the apparent heresy of the unorthodox fail to understand that many of the customs that we outside of Israel call "religious" have there become national or secular. On the Jewish Sabbath, all business is closed and nothing moves, especially in Jerusalem and Safed, except an occasional truck full of farm workers. One understands in Jerusalem the real meaning of the Hebrew term "Sabbath rest." It is the same atmosphere that prevailed on Sunday in the small town where I lived as a boy.

National vs. Religious

In the same way, the festivals are observed by everybody, not as religious holy days but as national holidays. Not even the most vocal of the "heretics" would think of publicly violating the first day of Passover. It is the festival of liberty. The Sabbath and the festivals are observed as they were in Judea in biblical days. Now that a restoration has come, customs revert to what they were, namely, national customs. This is the correct interpretation of the modernized "irreligious" Israeli, and it has no connection with his "religious" beliefs.

The dietary laws are constantly violated by many and, except in the matter of kosher meat, the minister of religion can do nothing. The unorthodox are up in arms against having a minister of religion in the cabinet. A political maneuver placed him there, but there is a growing hope that state and religion will be completely separated in the near future. The unorthodox look upon the United States as their model in this regard.

We were greatly impressed by the passionate and indescribable love that the Israeli have for their "homeland." We have never heard anything like it from other nationals. But it is not difficult to account for the feeling. In Israel, they feel released and free from the unforgettable persecution they suffered in other countries. While every other land scorned them, Israel received them with open arms, not as vagabonds and refuse but as her children. All countries except France denied them haven. The two richest and most powerful of nations—the Soviet Union and the United States—were too poor in spirit to receive the victims of the satanic madman. But even more willingly than France did Mother Israel open her arms to her broken children and, though it seemed humanly impossible to admit another soul, she beckoned them and still does.

Will a 'Second Round' Follow?

We found that this wholehearted dedication leads to something else. Both from Jews and from Arabs we heard talk about a "second round." It doesn't take long to understand what that phrase means. Israel will not surrender a foot of its ground, and certainly not new Jerusalem, to the Arabs or anyone else. They tell you that they have shed their blood for every inch of their country, and if necessary they will sacrifice every life. We think they mean what they say. On the other hand, the Arabs have said that they will drive every Israeli into the sea, and we think they mean it. It is not pleasant to hear this.

But there is a way out. The "second round" can be pre-

vented by a decision on the part of the three great Western democracies to watch carefully the sale of arms to the Arabs and the Jews. If those countries persist in selling arms without limit to both sides, the second round will begin sooner than we think. The Israeli tell you that they won the first round and will win the second. The Arabs say they lost the first round but, properly prepared, they will win the second. A commission composed of members representing the nations selling arms could watch the situation and prevent another war. It would not be too difficult for such a commission, working with the U.N., to ascertain which of these groups is preparing for aggressive action. If some such step is not taken, war will break out, and God knows what may follow.

Israel thrilled us by its energy, its progress, its industry and the high intellectual level of its culture. It must be remembered that the state is not yet two years old and there are many rough spots. We found an aim toward a state that looks primarily to a high spiritual development. There is a universal ethical outlook that gets its inspiration from the Bible. If the present trend of economic development is maintained, Israel will never be a place of "rugged individualism." As indicated in the proclamation for the creation of the Israeli state, its goal is the achievement of a biblical prophetic idealism.

The question of political Zionism and Jewish nationalism has now become academic. When we saw that a million lives have been saved, when we witnessed the transformation of hundreds of doomed men and women into upstanding and dignified citizens, when we acquainted ourselves with the political processes that are forming a people into a nation with its face turned in the direction of human welfare, when in our conversations with high and low we found hope for new life, for ethical progress, for cultural development, for religious regeneration and a will to contribute to a better and a nobler life here on earth, we dismissed our own point of view as academic and, under the circumstances, quite fruitless.

Protestantism's Lost Economic Gospel

By Kenneth E. Boulding

CONFERENCES on the Church and Economic Life at Pittsburgh in 1947 and at Detroit in 1950 have revealed clearly that the Protestant church, at least in its liberal wing, is seriously looking for an economic message. It presumably would not be looking for one if it already had one, and a consciousness of deficiency in this regard is widespread. One does, however, get the impression from current discussions and literature on this subject that the Protestant church has never had an economic message, and that this search for one is something rather new in the history of the church, arising perhaps out of the "social gospel" movement which began at the end of the 19th century and which in its turn had perhaps been stimulated by the challenge of Marxism. But such a view of the message of the church is historically very misleading. If the church today has no clear economic message, it is not because it has never had one, but because it has lost one that it had.

A Lost Gospel

What, then, is this lost message? One should not say that it is wholly lost, for it still survives in the more extreme revivalist and orthodox sects and in last-ditch Republicanism in the more liberal churches. But it is fighting a losing battle against equalitarianism and the welfare state; it is perpetually on the defensive, and it has never adjusted its historic tradition to the needs of the time. The "lost message" can be stated very simply: Poverty is a result of sin, and the eradication of sin through the power of Christ eliminates the cause of poverty. Sin, moreover, is identified with individual behavior, with sloth, drunkenness, licentiousness, untruthfulness and so on. Once the individual is made aware of the power of Christ in his life these vices are progressively, or even quite dramatically, eliminated, and no matter how poor he is he starts working and saving and so begins to climb the economic ladder.

It is as easy to criticize as it is to misuse this doctrine. Nevertheless there are important elements of truth in it. Protestant society as it exists in northwestern Europe and in America is in many ways a triumphant vindication of its efficacy. The technical and economic progress of the past three hundred years is to an extraordinary extent a by-product of the Protestant way of life. It was Protestant Holland that began the technical revolution in agriculture based on root crops and clover which was the basic economic foundation for almost all the subsequent expansion of the Western world. It was Protestant Britain—and especially the ultra-Protestant nonconformists within Britain—that extended the revolution in techniques to industry and trade. It is in Protestant America that the whole technical revolution has reached its highest development. And it was the Protestant protest that abolished slavery and instituted social legislation—a revolution in human relations and institutions which must be considered as part and parcel of the whole technical revolution of our times. It may be, of course, that the increase in power will bring us to damnation or even to extinction, but wherever the road out of impotence may lead, it is largely a Protestant road.

The economic message arose clearly and directly out of the Protestant theology and type of religion. Protestantism represents an *unmediated* religion in which the responsibility for making his peace with God and finding his place in history rests squarely on the individual. There is no intermediary priest or church between the soul and its Maker save only Christ, who is priest and pope of every believer. The church becomes not a mystical body to relieve him of his responsibility, but a redeeming and teach-

ing fellowship to enable him to discharge it. The pulpit moves into the center of the church, the didactic sermon replaces the atmospheric mass, religion is stripped of its "works"—feasts, fasts, penances, confessions, rituals—and the Protestant steps forth to redeem the workaday world in the single athletic garment of faith.

The Protestant is also, at heart, a perfectionist. Protestantism is a reformation, a return to the perfection and purity of the gospel. It is the vision of the beauty of holiness, the conquest of sin in this world, that has been the driving force, the molten heart of the Protestant volcano. Let increasing wealth and respectability crust over the surface and it will break out again—in the Anabaptists and Mennonites, the first Puritans, the Quakers, the Methodists, the Campbellites, the Salvation Army, the Nazarenes, the Buchmanites. Perfectionism, however, is a doctrine doomed to disappointment. Perfect love constantly eludes us, and the result of this disappointment is to concentrate attention on those minor virtues which are more attainable: honesty, truthfulness, the keeping of contracts, hard work, thrift, domestic faithfulness, temperance and the like. We cannot, by taking thought, become saints; we can, by taking thought, become respectable. Hence we have the strange paradox of the religious society which sets out to be a communion of saints and ends up by being an association of suburbanites.

Importance of the Minor Virtues

Let us not, however, disparage the minor virtues. The morass of treachery, deceit and the negation of all personal intergrity in which communism flounders is a sobering testimony to the dreadful consequence of attempting to substitute the major virtues for the minor. Indeed, the tragedy of the minor virtues is their own success. The bourgeois nature of "standard" Protestantism (by which I mean the older Protestant churches) is frequently a matter for comment. This very middle class composition, however, is a striking testimony to the success of the old economic message. Protestants are middle class because their virtues have made them so. Every Protestant church, with the possible exception of the Episcopal, has started among the poor. The poor having been converted, they become hard-working, thrifty, enterprising, sober and so on, and in a couple of generations are no longer poor. With increasing wealth, however, comes diminishing zeal, and even perhaps diminishing virtue, or at least diminishing rigor, and a new perfectionist society arises among the poor which begins to repeat the process.

What the Protestant message has meant in terms of economics is an emphasis on production rather than on distribution. Instead of regarding the problem of poverty as that of redistributing a fixed amount of wealth or income, of making the rich poorer and the poor richer, it has regarded it as a matter of increasing the productivity of the poor by making them virtuous, and so making them richer without making anybody else poorer. On the whole, this point of view is good economics. It is true, by and large, that the poor are poor not because they are *exploited*—that is, not because they produce a lot and have it taken away from them—but because they are *unproductive* and produce so very little. This is particularly apparent as we look around the world. China and India are poor and America is rich not because China and India produce a great deal which is somehow stolen from them by the Americans, but because China and India produce very little and America produces a great deal. American productivity is not, of course, wholly a result of Protestant virtues. The newness of the country, its relative lack of population pressure and its rich natural resources have something to do with its productivity. In the main, however, it is human resources and not natural resources that make the difference in this regard. Given an enterprising culture and the desert will blossom, while a prodigal and ignorant culture can turn a garden of Eden into a wilderness.

Protestantism's Failure of Nerve

Looking at a perspective of three or four hundred years, the Protestant economic gospel has been a fantastic success. It has created a society in which there is a smaller amount of serious poverty than any other society has ever known. It has fostered a tenfold increase in the population of the Atlantic world and has mastered a mighty new continent. Yet in the midst of this success the Protestant church wavers, turns its back on its historic message and mission, loses confidence in itself, and desperately seeks to assimilate a collectivist tradition alien to its main stream of thought.

There are good reasons for this failure of nerve. Immediately the experience of the Great Depression, more generally the failure of capitalism to control its tendency to produce periodic unemployment, has shattered the faith of Western man, Protestants included, in the ability of individual virtue to solve its own problems. A still more general phenomenon, of which depressions are an acute special case, is the development of what may be called the "limited market"—that is, a situation in which the individual, whether worker or manufacturer, cannot sell as much of his labor or his product as he wishes at some market price, but runs into a "selling problem" as he expands his economic output.

The Old Message Renewed

It is only when there is an unlimited market that the "Protestant virtues" of hard work, thrift, honesty, integrity, sobriety and the like make for economic success. In a limited market hard work may lead to earlier unemployment—hence "featherbedding," "soldiering," slacking on the job, and deliberate restriction of output through monopolistic organization. Thrift may lead not to investment—the growth in wealth—but to unemployment. Honesty and integrity may prove to be a competitive disadvantage in a world of high-pressure salemanship and advertising, where the clever lie pays off better than the simple truth. In depression the sober and industrious along with the drunkard and the lazy find themselves on the street selling apples. It is little wonder that in face of this situation the individual feels helpless, the long-run success is wholly swallowed up by the short-run failure, and the traditional economic gospel of rewarded virtue sounds hollow and hypocritical, especially on the lips of those who are enjoying the rewards of their ancestors' virtue.

In spite of its faults, however, there is so much truth in the old message that it is a great tragedy that its defenders have been so utterly inadequate. The spirit of Protestantism is the spirit of enterprise, of constantly seeking new and

better ways of doing things. But instead of propagating the spirit of enterprise in all fields of life, both private and public, the defenders of enterprise have wasted their efforts in a largely unreal quarrel between public and private enterprise. The important thing is that there should be enterprise, not that it should be private. It is true that there are large fields of human activity where private organizations are likely to be more enterprising than public. There are also large fields where public organizations are likely to be more enterprising than private. And there is a large middle ground of activity which is debatable—and the outcome of the debate is not very important.

What is important is that people be enterprising, and that the organization of society be such as to encourage enterprise by giving it a high survival value, whether this be enterprise in starting a new business, in running a public school, in developing new patterns of religious life or in devising new techniques of government. An enterprise society will be neither a laissez faire nor a planned economy, and may prove to be a model toward which both the capitalist and communist worlds can grow. If the Protestant church can rediscover and reinterpret its historic message and mission, it might prove the catalytic agent that would bring the new society into being.

Make Point Four Human!

By Harold Ehrensperger

GREAT NUMBERS of coolies were being brought to an American freighter anchored in the harbor of the new capital of Indonesia. Managing them were Dutch overseers, men who at one time had been their masters. The captain of the freighter tells stories of the way coolies were treated in the past, of the slavelike life they lived, and of the once domineering attitude of the Dutch. "They have been kicked around," he says. But now that day is over. Perhaps other police administrations will kick them around, but not the Dutch. From the port of Jakarta (Batavia) the flags of the new Indonesian republic can be seen, symbols of the change, signifying the fluttering hope that is raised in this newest democracy.

The Dutch immigration authorities who came on board the American boat were apprehensive. One did not need to talk long to them to understand the fear in their minds. "There is trouble today in Java," said the young Dutch officer. "A missionary and an Australian flyer have been killed. I wouldn't go into the city alone, and it would be wise to be back to the boat by nightfall." Americans on board had just read the *Time* account of the killing of Correspondent Robert Doyle and Sociologist Raymond Kennedy, two brilliant young men who were entirely sympathetic to the revolution. There was trouble in Java today, considerably more trouble than any of us would be willing to admit.

Dutch Departure

During the day while the freighter lay in the harbor, great white boats flying Dutch and English flags had steamed past on their way to Europe. Their passengers were standing silently on deck, some with handkerchiefs trying to hide the grief which showed on their faces. Many of these people had spent most of their lives, if not all, in Java. Now they were leaving. They found no happiness, no joy in going home. Home, for them, had been the colonies, the easy living of the tropics—easy even in the climate of the East Indies. An American boat could not dock in Batavia; the space was taken by the boats that lay waiting to evacuate the Europeans, most of whom would be gone before the end of the next three months. It was a mournful exodus. The promised land for these traders lay behind.

A week before this same freighter had pulled up to a dock in Saigon. Here, too, life was uneasy for the French colonials who had controlled the country. The uneasiness stemmed partly from the sinister influence of the communists. The spirit everywhere was ugly; Americans as well as Europeans were unhappy. But the French, at least, had succeeded in keeping a puppet government alive in Indo-China, although it was a government hated by almost everyone.

Millions Don't Bring Popularity

The American freighter had docked in Saigon on the day the "Voice of America" announced that $60 million were to be given to Indo-China and the East Indies to bolster existing governments and to fight communism. As the little group of passengers stepped off the freighter, they thought their lives would be safer and the people friendlier because their country had made this gesture. To be sure, what was a mere $60 million? Yet it might do the trick!

They were to be disillusioned. In Saigon the only Americans who are liked are the ship's sailors whose money goes to pimps managing joints where girls and drinks are obtainable. Anyone above this traffic is looked upon with amusement. What is America buying? An honest belief in democracy? Then why support the Viet-nam government of Indo-China? The wise know better! They see in the West a great power, rich beyond thinking, now frightened because of the rise of Soviet Russia. They see her now the banker of the world, investing money everywhere in the greatest "give-away" the world has ever known. The money goes to whoever maintains the status quo, as if anything were preferable to danger or change.

At home Americans listen to idealistic talk about Point Four—about investment in the "undeveloped" areas of the world. Out here, the word "undeveloped" is not popular. The British, the Dutch, the Portuguese and the French have been "developing" for a long time. They have given large sums of money to the development—they are past masters at it. And what has it brought to the common man

of Java, Cochin-China, Sumatra, Borneo, Malaya? Decades of poverty, years of abject ignorance, punctured from time to time by missionary endeavors which opened minds and offered a Savior who himself was a common man and preached a revolutionary doctrine that led him and his followers to persecution and crucifixion. Perhaps if such a Savior could come now things would be different—yes, different here as well as in America.

Now America is to try "developing." But the outlook is not bright. Naturally everybody ought to get a share of the handout. Why not? What guarantee of perpetuation of democracy is necessary? Does not Soviet Russia boast of a republic, the only genuine people's government in the world? Let's get in on the dividing anyway, and let the consequences of the "development" wait for the opportunity of the future.

A Different Point Four Program

Yet America needs Point Four, needs it because the world needs it and because it might mean the saving of her own soul. What could it mean in practical terms? It might mean that instead of $60 million, 60,000 men and women would be invested in this part of the world—men and women who were first of all persons of integrity, concerned with brotherhood, deeply religious in the best sense of that term; men and women well trained in any number of skills—in nutrition, in social work, in medicine, nursing and public health, in engineering, in political science and city management, in education, in science, in journalism, in radio, television, drama and motion pictures, in public relations. They would be lay missionaries, workers for a free and decent world. Such lay missionaries would be the best guarantee against any communism that could be given. We are sending 60,000 Americans for a different reason to Korea. If other great military expeditions are to be avoided in countries like Indo-China and Indonesia, how about such expeditions for peace and brotherly sharing?

Think what such an investment might mean! Surely we have learned that democracy can't be bought, that decency of living and integrity of character are not for sale. To give money to most of these countries is almost certainly to corrupt them still more, and to end with their wasting it in the political rackets that flourish here. Surely we know now that only in giving ourselves can we hold up an example and ask others to give themselves to the ideals which we honestly believe are the basis of American democracy.

Think, too, what such an investment might mean to America itself! With food being destroyed, a population surfeited with gadgets and luxury items, and great numbers of young people asking for a future in which they can find some degree of sacrificial living, America has the means and the personnel for such a gift of dedicated lives. Obviously this giving would not be as simple a process as giving money through the machinery of Congress, but it would be a thousand times more worth while.

Think what it might mean to colleges and universities which could start training programs for careers with a future guaranteed, a future that alerted students to resourceful living! Think what the latter half of the 20th century might mean in history if America were to send out carefully screened, democratically minded missionaries of brotherhood to every country that would accept them! The hour is late for America. Her reputation as a democracy and as a liberty-loving nation may still be made good. Certainly the common people of America are for this kind of expansion. From these common people missionaries must come—not an insignificant few but a great number who could now meet a destiny and shape a future that might provide peace and good will among men.

BOOKS

Modern Missionary Outlook

MODERN MISSIONS IN THE SOUTH PACIFIC. *By John Wear Burton. London Missionary Society, 7/6. (Also Methodist Overseas Missions, 139 Castlereagh St., Sydney, Australia.)*

FORTY-EIGHT years ago John Wear Burton was a young missionary about to set sail from New Zealand to begin his life's work. A farewell party had been arranged in his honor, but the arrival on the scene of the veteran pioneer missionary to the New Hebrides, John G. Paton, caused the function to become more of a welcome to the great hero of South Sea missions than a farewell to the novice. Young Burton was, however, asked to speak briefly. He told the audience that it was not a belief that the heathen were falling into an endless hell which impelled him to volunteer for missionary service. Rather, it was the unhappy condition of the people of the islands that challenged him to carry to them the joy and happiness that Christ alone could give. Tepid applause followed his speech. Then the old warrior was asked to speak. Shaking his leonine head, and with the weight of his great personality and long years of service, Dr. Paton immediately denounced the then unorthodox views of his young colleague. "Young man," he almost roared, "do you think I would have risked my life among the savages and cannibals of the New Hebrides if I had not believed that every man, woman and child I met was going to hell? I warn you that you will never win the heathen to Christ with such a lukewarm gospel." The group applauded thunderously and left young Burton feeling "utterly undone."

Looking back a half-century later, Dr. Burton records his belief that the view he then expressed still remains the compelling and sustaining missionary motive. This latest of the many volumes which have come from Dr. Burton's pen spells out a missionary program consistent with that point of view.

It is regrettable that "in the South Pacific" was appended to the title of this book. True, the author is primarily concerned with the area where he has spent so many years and which he knows as well as any living individual. But the conclusions reached are, for the most part, valid for missions in any part of the world. Missionaries and mission leaders who pass over this study thinking that it concerns only those with a specific interest in the South Pacific will miss reading the most valuable critical contribution that has been made to missionary literature in many years. Neglect of this volume will be particularly unfortunate in view of the hiatus which currently exists between the program and policies the mission movement developed under the protection, and sometimes the sponsorship, of colonial regimes and the not yet developed but urgently needed approach adapted to the postcolonial world.

In analyzing the modern missionary outlook (chap. 1), and indeed throughout the book, Dr. Burton is entirely sympathetic to the contributions missionaries have made. He is also confident—perhaps overly so—that present-day missionaries have overcome most of the shortcomings of past generations. "Experience points to the conclusion that the more liberal-minded and less dogmatic workers in the mission field understand better the thought of the people to whom they carry the message, and are able more sympathetically and intelligently to relate it to their spiritual needs" (p. 12). Aware that large numbers of missionaries have not been and are not now "liberal-minded," he yet believes that, totally, their contribution has been and continues to be the most important factor in saving native peoples from the unconscionable exploitation of profit-mad businesses and the evils of colonial governments. His numerous illustrations of the contributions of both pioneer and recent missionaries to the welfare and protection of native populations constitute a classic apology for the whole mission movement. He is happy that there are now many more Christian laymen serving both business and government than in former years. Governments, too, have felt the influence of church groups and others who have become dissatisfied with the old colonial system, and postwar years have brought many changes for the better.

The author warns that putting faith in material and scientific advance is not enough. "We once thought, in our simplicity, that if only means of communication were greater and that if the nations could be brought closer together, there would be better understanding and the rustle of the wings of the millennium; but we are being sadly disillusioned." However, "the situation resulting from the spread of Western civilization, though full of difficulty, is not without hope, and, if only we can change the spirit of mankind, the mechanical and scientific advances represented by our modern culture will result in untold benefit to the peoples to whom we carry the message" (pp. 21-22).

A new factor which the missionary enterprise must take into consideration is the rising tide of color. Four-fifths of the world's population is "colored, and is restive under the arrogant assertions of superiority by the white man." Even more aggravated are the problems growing out of these same arrogant attitudes by people of one color toward people of another. This is particularly true in Fiji, where Indians now outnumber Fijians, and in Malaya, where Chinese now outnumber Malays. In lesser measure, the problem exists throughout the South Pacific area. (Chap. 7.)

To meet successfully the complex problems facing modern missions, the churches must rethink the enlistment, selection and training of missionaries. We must rid ourselves of "the very marked attitude among some of the church's leaders that the best men are so urgently needed at home that they should be discouraged from going overseas." Our appeal must be widened. "The 'poor benighted heathen' sort of motive gets us nowhere. . . . We have made the Christianizing of the world far too ecclesiastical. . . . It is no flight of fancy to say that . . . a spiritually minded governmental official would be a greater asset to the work abroad than an additional missionary" (pp. 194-96).

The sections of the book dealing with the history and accomplishments of missions in the South Pacific are also rewarding reading. Americans do not generally know that forms of the indenture system, abolished here in the 17th century, still exist in some parts of the Pacific. It is only during the present generation that indenture has been outlawed in British territory. The author modestly ascribes the honor of freeing these virtual slaves to Dr. C. F. Andrews, whose reports on the subject stirred the British government to action (pp. 175 ff.). The fact is that a great deal of the credit also belongs to Dr. Burton. It was his description of conditions in Fiji that originally drew Andrews' attention to the plight of indentured people in the South Sea area. Another thrilling account is that of native missionary work. The story of the first Fijian missionaries to New Britain (pp. 90-94) and accounts of the notable contributions to the spread of Christianity made by Tongans and Samoans are inspiring reading.

One could wish that Dr. Burton had included more material about the work of the Paris Missionary Society and about more recent American endeavors in the area. A final chapter by H. L. Hurst completes what would otherwise have been an inadequate consideration of the work of the London Missionary Society.

This is not the great volume pointing the direction of future missionary endeavor. It is too limited in its scope for that. But until that much needed work appears, missionaries, students of the mission movement and all those interested in understanding how missions are, and can better be, related to the world in which we live will find no better forerunner to that volume than *Modern Missions in the South Pacific.*

GARLAND EVANS HOPKINS.

Books in Brief

INFORMAL ADULT EDUCATION, A GUIDE FOR ADMINISTRATORS, LEADERS AND TEACHERS. *By Malcolm S. Knowles. Association Press, $4.00.* Nobody doubts the importance of educating children, but if nothing is done about the education of adults the world will have time to run down the steep place it is now on and drown itself in a sea of disaster before today's children can grow up and exercise the saving influence we hope they are being prepared to give. We are living in an "emergency." Formal adult education means "credit courses" under professional teachers, in night schools, extension departments, by correspondence, and the like. Informal adult education, which is the theme of this book, means clubs, forums, reading circles, discussion groups, church classes, and all sorts of cooperative efforts to gain enlightenment in which mutual aid and participation are the key words. These need expert advice even if they do not have —and all the more if they do not have— professional leadership. The author's purpose is to give such advice as to both the organization and the operation of such enterprises. In doing this, he also gives a thorough—for amateurs, perhaps a little too thorough—discussion of the "psychology of adulthood" and the pedagogical principles that go with it. But he gives an immense amount of thoroughly practical counsel about plans, programs and procedures.

PADDY WILSON'S MEETING-HOUSE IN PROVIDENCE PLANTATIONS, 1791-1839. *By Arthur E. Wilson. Pilgrim Press, $3.50.* The Irish who came to America in the mid-18th century were mostly Presbyterians from Ulster. Those who came in the 19th century were Roman Catholics from south Ireland. James Wilson, who landed in 1791, came from Dublin, where he had been a cabinet-maker until the touch of John Wesley's fire made him a Methodist preacher. But he never liked Wesley's dictatorship. Perhaps his temper was too much like that of James O'Kelly, who was almost simultaneously rebelling against Asbury in North Carolina. Anyway, Wilson became a Congregationalist in the Baptist stronghold of Rhode Island, and for close to half a century he brought color and culture as well as spiritual guidance to the historic "Beneficent Church," often known as "Old Round Top." Local church history is seldom as interesting as this to persons outside of the family circle or the local community. The inherent interest of the materials and Arthur Wilson's skill in presenting them take this out of the category of mere local history and make it a window through which to see a vivid personality at work in the making of America and the formation of American institutions. For the earlier background of this narrative, the reader may go back to Mr. Wilson's *Weybosset Bridge,* which told the story of "Paddy" Wilson's predecessor, Joseph Snow.

GREAT VISIONS OF PHILOSOPHY, VARIETIES OF SPECULATIVE THOUGHT IN THE WEST FROM THE GREEKS TO BERGSON. *By Wm. Pepperell Montague. Open Court Pub. Co., La Salle, Ill., $4.50.* Circumstances prevent me from reading very much of this book at the present time, but I am reluctant to delay introducing it to prospective readers, and in this case circumstances permit the introduction to be made without reading the whole book. The title and the table of contents define its scope—the whole sweep of the major movements in philosophy. The name of the author, some of whose other books are known and cherished by the "reviewer," is a guarantee of keen thinking, sound scholarship and good writing. Samplings at many points in the present volume confirm the expectation of clear exposition in a style intelligible to any moderately literate reader. The book

consists of the Paul Carus lectures, delivered at joint meetings of branches of the American Philosophical Association, on a foundation established in memory of the late Dr. Paul Carus, who founded and for many years edited the *Open Court* and the *Monist*. This cannot fail to be a good book to use for either an introduction to or a review of the history of philosophy. The author's remarkable ability to make philosophy the subject of good conversation is cleverly illustrated in the long Epilogue, which is a lively imaginary dialogue between Prof. Montague and an imaginary critic, covering the whole range of the lectures.

A Dictionary of Church Music. *By G. W. Stubbings. Philosophical Library, $3.75.* A short glossary of terms (not of composers or compositions) pertaining to church music, including many that are basic to musical theory and its history. There are two exceptions to the author's rule of omitting composers: Merbecke, who wrote music for the Anglican communion service in 1550, gets one of the longest sections; and Tallis, who wrote responses for the morning and evening prayer, one of the shortest. The book is brief—128 pages.

W. E. G.

CORRESPONDENCE

The Witnesses Are Right

SIR: I second Mr. Goux's protest (July 26) against failing to give the proper name, Jehovah, in translating the Bible. He rightly quotes a psalm as showing how this fault spoils the sense. For a text of different nature consider Exodus 5:2, where the Pharaoh says, "Who is Jehovah, that I should obey him as to letting Israel go? I do not know Jehovah, and I am not going to let Israel go." Has not the King James Version done what can be done toward making nonsense of this verse? And can any version that neglects the proper name readily come to a different result?

Steven T. Byington.

Ballard Vale, Mass.

[Mr. Byington is widely known for his scholarly translations of parts of the Bible. —The Editors.]

A-Plus

SIR: Hurrah! And hurrah again for the timely article, "Straws in the Census," by Martin Schroeder, in the July 26 issue of The Christian Century. Ten years ago I wrote a similar article for a class in agricultural economics, and the teacher gave me an A-plus. It is a shame the way the rural home is being broken up in the interest of scientific agronomy. Poor Thomas Jefferson must be in great pain over this assault on American democracy. Truly, "there ought to be a law against it."

Emmett Newby.

San Bernardino, Calif.

Voice of Christian America

(See adv. on p. 983)

SIR: One of the conditions for the success of the ecumenical movement is a better mutual knowledge among the churches. When we began our ecumenical conferences at Stockholm, the churches did not know each other. What then did a Continental theologian, even Barth or Brunner, know about American religion, or an Anglican bishop, in spite of the 39 Articles, know of the Continental doctrine of justification by faith?

The Christian Century has, since I have known it, always been a voice of America. It has begun that transatlantic dialogue which today is one of the most urgent tasks of our time. Reading it I always feel the religious pulse of a great nation. My book, *American Christianity Today*, could not have been written without the continuous help of The Christian Century.

There is a great desire in other continents, particularly in Europe, to know this America. So when I am asked what American magazine can give reliable information, not simply from a denominational angle, I often recommend The Christian Century. When I am selecting Continental students for American scholarships, I always recommend to them to read this magazine as a first introduction to the present problems of American Christianity.

But Europe is poor today. Very few students and ministers can afford to subscribe for a weekly which for a French pastor sometimes costs what he receives as a monthly salary.

To make it possible for those who read English to receive The Christian Century is one of the best ways to practice ecumenical cooperation and build bridges from church to church. It reveals the inmost heart of Christian America. Let Europe look into this mirror of the American heart. It will pay in ecumenical values.

Adolphe Keller.

Zurich, Switzerland.

Toward Totalitarianism

SIR: The letter of Stanley Lichtenstein in the Aug. 2 Christian Century makes clear a fact that I have long suspected. Protestants and Other Americans United is dedicated to the ultimate secularization of American culture in a totalitarian sense. At least this organization aims at leaving all Christian education in the precarious position of being something added to the program of public education—a program that is completely capable of producing the sort of citizens we desire without the intrusion of Christian faith.

Stanley Lichtenstein proceeds upon the undemocratic assumption that children are somehow the property of the state—at least of the public schools—from 9 in the morning to 3:30 each afternoon. Any deviation from a monolithic secular program of education during those hours is, by implication, undemocratic. Any cooperation, or even the awareness of the mutual existence of church and state, is illegal for a school superintendent or teacher.

Being a convinced Protestant I resent and intend to resist the political policies of the Roman hierarchy which I believe to be in violation of Christian principles or an impediment in the way of a functioning democracy. But as a Christian I shall resist those secularists who seek an alliance with Protestants against Roman Catholics in order to eventually cripple both Protestant and Roman churches in their ministry.

Edward D. Auchard.

Grace Presbyterian Church,
St. Louis, Mo.

Korea

SIR: Why the general assumption that because the United Nations approves armed intervention in Korea it is therefore right? The U.N. may or may not be the voice of the people. It is not the voice of God.

Why are we intervening anyway? To save the South Koreans from the North Koreans? If so we might spare our effort: the South Koreans, it seems, don't particularly want to be saved. No, we are fighting to save "our way of life," which can still be better than communism and yet not be God's way of life. Therefore it is disturbing to see the central committee of the World Council of Churches commend what seems to me a less than Christian approach to the terrific problem of Red aggression, and back the U.N., a secular agency, as though it were the last best hope of man on earth. Of course appeasement would be wrong; aggression should be resisted. But how? By what method and in what spirit? Certainly not by arms and the war method. This is only more of the same. It brings nothing new and healing to the situation. Have we sought the will of God in this matter, or only rushed in with our own will and in our own way?

In reality Christ is our only hope, and the World Council knows it. Perhaps the world view that Christ came to bring is relatively more important than his moral code. Unless we can adopt his world view we are trapped by our own false premises. Given our previous commitments in Korea (based on the false premise that the world can only be saved by our military might, rather than by the spirit of God), there was nothing we could do but fight. There is a

dreadful inevitability about the present war or police action or whatever we wish to call it. We seem to have gone beyond the point of no return. It is scarcely any more a matter of right and wrong but a matter of life and death—which are the fruits of previous right and wrong. We can do nothing but act out the part we have assigned to ourselves, unless we are willing and able to change our fundamental premises. The tragedy is we would rather die than change.

Evanston, Ill. EDITH LOVEJOY PIERCE.

SIR: How should Americans meet the Korean muddle?

1. Face that every place where Russia is a problem today, we are morally responsible for helping to create that problem.

2. Refuse to look on this as a crisis. Instead face it as an opportunity to atone for our past blunders in dealing with Russia and nonwhite peoples. Our first blunder was in recognizing Russia in 1933. In furnishing war supplies to Russia—later to be used to kill our troops in Korea—we acted like morons. We condoned and made easy communist infiltration into government. Our greatest blunder was our immoral attitude in failing to halt Stalin's repeated stealing of other nations. Especially our specific consent to his stealing parts of China and Korea.

3. Determine to look upon this Korean affair from the view of the long struggle toward the attainment of world order under enforceable law. Then the affair becomes "good news" because: (a) It is the first time that anyone has stood up against Stalin and said "no" to him. He has attained every past gain by bluffing. (b) "We have, in the United Nations, a world organization for mobilizing the moral judgment of the world, and for focusing that judgment upon any potential aggressor." (c) This exposes the fallacies of our pro-Communist individuals, whether in government, education, press or elsewhere. It demonstrates that Russian promises are worthless.

(d) For the first time in human history we see an international police force in action to halt aggression. In the future this will be regarded as the greatest single step in the long evolution of international law. (e) This reveals the potential strength of the primitive U.N. structure—if we have the will to use it. (f) This also exposes the weakness of the U.N., and creates the urgency of an immediate declaration by the United States government of its intention, under Article 109 of the U.N. Charter, to seek transformation of the U.N. into a federal union government of the free peoples of the world with limited powers, adequate to prevent aggressive war. Then an attack against one becomes an attack against all.

Columbus, Ohio. SAMUEL S. WYER.

SIR: In your July 26 issue the Fellowship of Reconciliation says: "Military intervention in Korea deprived the United Nations of the moral force which it might have exercised if we had resolutely refused to be drawn into the power conflict." Maybe so; but what does moral force mean to a grizzly bear?

Earlville, Iowa. W. D. SPIKER.

SIR: The brief plea of Edward C. Wood in The Christian Century of July 26 is no jest. Is there no one who will raise his voice against our nation's action in Korea? What does the Century have to offer other than continued prosecution of the war, now dignified as "police action"? As to the nature of the "police action" let there be no dissimulation. Said the commanding general of the U.S. 1st Cavalry division as it was landed on the east coast of Korea: "Our job is to kill North Korean troops until the United Nations has won a victory in Korea."

If this is the way to a new world, let the editors sound a clarion call to ministers, churches, followers of Christ everywhere to join in the crusade, with sacrifice and prayer for the blessing of God.

WILLIAM P. SHRIVER.

Ridgewood, N.J.

SIR: I very earnestly endorse the sentiments of Edward C. Wood as regards the Korean policy of Washington. It would seem unbelievable that the American public, who must bear the brunt of this unparalleled act of folly, should sit quietly back and make no protest against a course leading so directly to ruin and destruction, and with no possible gain whatsoever. We have no moral right to attempt to rule the whole world and will only destroy ourselves in an undertaking which from every standpoint is not only dead wrong but humanly impossible.

The Plains, Va. ELWYN TURNER.

Ecumenical Baptists

SIR: How did you miss it? Usually the perception of the Century is much more alert than in "Why Internationalize Our Sectarianism?" (July 26).

The most encouraging factor in Baptist life is the Baptist World Alliance. The Southern Baptist Convention is by far the most conservative, and in many instances the most reactionary, element within the worldwide Baptist constituency. Surely it would be difficult to find a more isolated and provincial outlook than among the male (this is not true of the women's groups) leadership of the S.B.C.

Holding membership in the Baptist World Alliance brings this sectarian mind in contact with Baptist groups around the world whose practices are radically different from those in the S.B.C. As for instance, the almost universal practice of "open membership" by British groups. The various participating groups in the Baptist World Alliance are so different in custom, practice and viewpoint that some conservative leaders are beginning to wonder whether or not membership in the alliance is tantamount to membershlp in a World Council of Churches.

Sharpen your sights and look beyond the immediate when evaluating such a meeting as the Baptist World Alliance's. More good than you can imagine will come out of it.

W. WESLEY SHRADER.

First Baptist Church,
Lynchburg, Va.

SIR: I regret that you prejudged the Baptist World Alliance meetings. It was not "the whole truth and nothing but the truth."

PHILLIPS B. HENDERSON.

Livingston Ave. Baptist Church,
New Brunswick, N.J.

SIR: Referring to the meeting of the Baptist World Alliance at Cleveland you say: "Ecumenical ideas and persons who incarnate them are notably absent from the program." This is unfortunate and not according to the facts. True, the program committee had to keep in mind its constituency, but you can never win a man to a larger position until he is there to listen to you. Fortunately, they were there by the thousand and they did hear the ecumenical idea vigorously expressed by many different speakers. Not only that, they took it in stride. HILLYER H. STRATON.

First Baptist Church,
Malden, Mass.

SIR: If a prize were being offered for the best piece of irresponsible journalism for 1950, I am confident that your editorial paragraph regarding the Cleveland congress of the Baptist World Alliance would take first place.

JOHN CALVIN SLEMP.

Board of Education and Publication,
Philadelphia, Pa.

SIR: Your editorial is purely negative, and a purely negative report is decidedly unfair. Some good men are so lopsided on the ecumenical phase of Christian work that they mistake identity for unity, forgetting that there can be unity in diversity.

Sandpoint, Idaho. IVAN C. BROWN.

SIR: It is true that the presiding officer, C. Oscar Johnson, the general secretary of the Alliance, Arnold T. Ohrn, and the executive committee imposed almost dictatorial restrictions on the handling of both the boiling issues—ecumenicity and race segregation. Their mistake was in supposing that if ecumenicity hit the floor it would split the congress. The issue got to the floor and there was no split. This shows how far the leaders were behind their constituents.

By disclaiming the recognition of the ecumenically-minded at this congress you cut the ground from under those who have fought with you from inside this most complex, disjointed, but for all its immobility possibly most potent force in American Protestantism.

The Baptists will join up. But they'll do it in their own way. Not even The Christian Century can prescribe the method of ecumenicity for a denomination.

Cleveland, Ohio. D. R. SHARPE.

NEWS of the CHRISTIAN WORLD

Demand 'Pastors Out of Politics'

Finland's Working Class Adopts Slogan; One Bishop Approves, Others See Loss of Civil Rights

HELSINKI, FINLAND, July 26.—A lively debate on the right or duty of preachers to engage in politics has been called forth by the pastoral letter recently issued by Bishop Gulin of Tampere, conveying his desire that pastors holding parliamentary office or taking part in local politics should, in the interest of the church, relinquish either their political or their clerical posts. Behind the bishop's request is his wish to bridge the gulf which still noticeably separates the Church of Finland from the working classes. The workers have been demanding that ministers lay down their political offices. Says the bishop: "This gulf continues in large measure because of the part Lutheran clergymen are playing in conservative or middle class politics. About half of Finland's population is made up of working people. It is the church's duty to care especially for the oppressed and weak, as our Lord did when he lived among men. If this part of the population desires that ministers give up their political offices, they should do so."

Communists, Social Democrats Approve Bishop's Request

The leftist press has greeted Bishop Gulin's letter with unanimous approval. The Communists have seized the opportunity once again to reiterate their familiar charge that the church favors the rich and inclines toward capitalism. Even the Social Democrats, while they admit that many pastors have made splendid records in public office, feel that preachers should cease participating in party politics. Their view is probably based on the fact that in past decades many of the most prominent Conservative party leaders, including prime ministers and speakers of the Diet, were Lutheran clergymen. Though one of the nine clerics in the present parliament is a Social Democrat, this has not modified the party's attitude on the question. As was to be expected, the Conservative press unanimously disapproves Bishop Gulin's proposal. The Agrarian papers are divided on the matter. This party at present holds the cabinet seats, one of which—the ministry of education—is occupied by a clergyman.

Archbishop of Turku Says Pastors' Rights Would be Abridged

A very definite stand against Bishop Gulin's appeal has been taken by the Archbishop of Turku. The slogan "Preachers out of politics" he considers a clear indication of "how immature our political life still is." The followers of Christ, he says, are bound by his commandment to "become salt in all spheres of life," and he points out that "salt" is needed wherever people live and act, even in parliament and in local politics. The archbishop strongly objects to seeing clergymen "degraded into second-class citizens with limited civil rights." In any case, he adds, the bishops have no right to forbid clergymen to take part in politics; they may only give advice "according to the measure of wisdom bestowed upon them." If any restriction is to be placed on the civil rights of the clergy, he concludes, it must be by a law and in proper legal order.

Bishops Speak on Issue

The other bishops have expressed themselves on the issue brought to a head by Bishop Gulin's statement. While the bishops of Porvoo and Kuopio agree with his ideas in general, they reject emphatically his suggestion that no clergyman should be permitted to take part in politics. As a rule, they say, it is better for the pastor as well as for his congregation that he should not give too much time and attention to political activities, but some clergymen have a special call to engage in politics.

Finnish Bishop Reports on Visit to Suomi Synod

Bishop Ilmari Salomies returned Monday from visiting Finnish and Swedish Lutheran groups in the United States. He has already reported his favorable impressions of the life and work of the Lutheran churches there. As the official representative of the Church of Finland, he carried the greetings of that body to the Finnish Suomi Synod at its 60th anniversary meeting. Bishop Salomies was particularly impressed with the active part being taken in the work of the church in the U.S. by immigrants—many of them poor people—which has resulted in vigorous congregational life, and with the high standards of the theological seminaries and the consequent fine quality of the young American-born clergymen.

MIKKO JUVA.

Pastor Artists Display Work

Presbyterian congregations in Edgar, Neb., and Rocky Ford, Colo., are beneficiaries of the work of pastor artists. According to *Presbyterian Life*, John Howard, pastor of the church at Edgar, painted a 7 by 30 foot reproduction of Da Vinci's "Last Supper" on one of the church walls. Standley Scott, pastor at Rocky Ford, reproduced the same painting in needlepoint on a 3 by 5 foot canvas.

'Volunteer Prayer Army' Launched in Topeka

In Topeka, Kan., some 125 persons have enlisted in a "volunteer prayer army" initiated by Harold Blackburn, pastor of the Highland Park Christian Church. Announcement of the launching of the nondenominational movement was carried on local radio stations July 4. Members of the "army" resolve to devote a few minutes every day and night to prayer or meditation, to the end that God's will may be done to bring peace and understanding among men and nations, that a worldwide spiritual awakening may occur and that individual strength and peace of mind may be developed. Sponsors of the movement hope that it will become nationwide.

Church Schools Exchange Gifts

Tulip Bulbs from Holland Come to New York Vacation Pupils in Return for Gospels Sent Last Year

NEW YORK, Aug. 3.—An international Christian friendship plan culminated here last week when 2,000 of the 16,000 children enrolled in church vacation schools sponsored by the Protestant council of New York filled every corner of St. Bartholomew's Protestant Episcopal Church to accept a gift of tulip bulbs sent them by the children of the Netherlands. The presentation was made by H. J. Timmer, head of the Netherlands Sunday school union. The gift is in return for the 8,000 copies of the Gospel of John in Dutch, together with personal letters and drawings, which the vacation school pupils sent to Netherlands children last year. A youthful committee expressed thanks for the gift and announced that the bulbs would be handed over to the city park department. Then the children presented and dedicated this year's offerings, which will be used to send Bibles to Japan, gifts to blind children and Bible pictures to children in Syria, to buy milk for D. P. children arriving in this country, and to support daily vacation schools.

Episcopalians Propose 10-Year Fund of $21 Million

In a brochure, *The Church and Tomorrow*, made public last week, the Episcopal Church Foundation outlines special needs in addition to the regular projects covered in the denomination's annual budget. The foundation was established in April to seek special gifts and bequests to forward the worldwide work of the church. It estimates that the denomination will need $21,169,000 in the next 10 years to enlarge its program at home and abroad. This amount is broken down as follows: for the home field, $5,585,000; for theological training, $5,625,000; for Christian education, $1,950,000; for Christian social relations, $1,015,000; for the overseas field, $6,994,000. Presiding Bishop Henry Knox Sherrill is chairman of the foundation's board.

Simplified Designs for Mission Churches Expand Fund

By abandoning conventional designs and construction techniques, the Protestant Episcopal diocese of New York is getting $300,000 worth of mission churches from the $100,000 fund collected in last year's "cornerstone campaign." Through another innovation, mission congregations are being enabled to move into new buildings without being burdened by debt. Diocesan officials believe that the old policy of paying part of the cost of a mission church and compelling the congregation to shoulder a mortgage for the rest leads only to hardship, quarrels and membership losses. So they have adopted a "pay as you go" policy under which a simple building is donated, and the congregation spends $5,000 to $10,000 to furnish it. Cement blocks containing iron slag are used for walls. Floors

are of concrete, roofs are of gypsum slabs and asbestos shingles. Ordinary steel casement windows are used. Steeples and crosses are prefabricated of aluminum for from $200 to $900, the price depending on the height. Not a single item of special design is employed in the buildings. The first two such structures, St. Martha's in North White Plains and St. Simon's in New Rochelle, will soon be ready for occupancy.

Japanese M.R.A. Delegates Visit New York

Fifty Japanese men and women, delegates of the Moral Rearmament movement, arrived in New York this week and were greeted by Mayor O'Dwyer at the city hall. Mayor Shinso Hamai of Hiroshima presented to the New York mayor a small wooden cross carved from the heart of a 400-year-old camphor tree which was charred by the atom bomb dropped on his city Aug. 6, 1945. It "expresses a great hope that peace may be obtained without the action that caused the death of this tree," he said. Later in the day the group divided so that members could visit places of special interest to them. Representatives of Japan's labor unions met with union officials, bankers discussed mutual problems with New York bank officials and members of Japan's police organization inspected the city's police department.

Relief Officials Visit D. P. Camps in Germany, Austria

Charles S. Sowder, associate director of Church World Service's displaced persons department, and C. E. Krumbholz of the National Lutheran Council left last week to inspect D. P. camps and resettlement processing centers in Germany and Austria. With other members of the advisory committee of the U.S. Displaced Persons Commission, they are to be guests of the International Refugee Organization. They will also confer with Edgar Chandler, head of the World Council of Churches' refugee program. Purpose of the trip is to examine at first hand the documentation, processing, investigation and transportation of D.P.'s scheduled to come to the United States.

And So Forth

Baptized membership in the United Lutheran Church reached 1,952,569 during 1949, statistics released here by F. Eppling Reinartz, U.L.C. secretary, reveal. Indications are that the membership will reach 2 million by the end of this year. Total expenditures rose from $35,717,445 in 1947 to $47,480,020 in 1949; benevolences, from $8,438,561 to $10,465,572; Sunday school enrollment, from 611,942 to 695,864; and seminary enrollment, from 300 to 452.

The largest enrollment in the history of the laymen's retreat movement of the Queens church federation was registered at the recent retreat held at Drew Seminary, Carmel, N.Y. Under a new technique, widely acclaimed, the laymen divided into small discussion groups, each with a clergyman as adviser and a layman as chairman, for consideration of the retreat theme, "Discipleship," as it applies to practical, everyday living.

Gustav W. M. Wieboldt, a member of St. Luke's Lutheran Church, Woodhaven, has been elected president of Lutheran Men of Queens, succeeding Ernest F. Schwabe of Bellerose.

J. Henry Carpenter.

World's Baptists Show Their Unity

50,000 Delegates to Global Congress at Cleveland Prove They Are as One on Fundamental Principles

Cleveland, July 28.—The 8th congress of the 45-year-old Baptist World Alliance convincingly demonstrated in its sessions, which closed here last night, that in spite of differences on certain controversial issues, particularly the ecumenical movement, a strong spirit of unity prevails in this global fellowship of Baptist denominations. A primary purpose of the alliance, "more fully to show the essential oneness of Baptist people in the Lord Jesus Christ," was definitely advanced.

In his presidential address C. Oscar Johnson of St. Louis pointed out that some of the more than 100 constituent bodies in the fellowship have established official connections with groups of Christians not of the Baptist family, such as the World Council of Churches, while other bodies have conscientiously refrained from establishing such connections for reasons which they consider good and sufficient. He insisted that it is the genius of the Baptist heritage to respect the conflicting convictions and independent actions of its autonomous bodies, declared that these diverse positions must not be allowed to disrupt the unity and fellowship of the alliance, asserted that "we will hold together at the center" on the basis of "our great doctrines as set forth in the New Testament," and urged that "we remain steadfast in the basic principles of our Baptist position and practice." The greatest contribution Baptists can render to the ecumenical movement, he said, "would be to make our Baptist fellowship the strongest possible."

Accept Findings Without Debate

This unity of the alliance was carefully safeguarded in Cleveland by a strict adherence to the policy of considering the commission reports as findings to be received without debate into the records of the alliance. In his address Dr. Johnson reminded the delegates that according to the provisions of its constitution, fellowship and inspiration are the chief purposes of the alliance. He declared emphatically that the alliance is not a platform to be used by conflicting groups for airing their differences. Therefore the only controversial discussions that occurred in Cleveland took place "behind the scenes" when the commissions and committees met privately to formulate their reports. Johanne Norgaard of Denmark, chairman of the resolutions committee, stressed that whatever resolutions were adopted were binding on no one, had only the authority of "guideposts" and were to be submitted to the cooperating organizations and churches for their study and decision.

Call Segregation Unchristian

So the resolution on racial discrimination, part of the report of the commission on social justice and presented by its chairman, Benjamin Mays of Atlanta, was received without debate. In its preamble this resolution pointed out that at congresses in 1934, 1939 and 1947 the alliance had condemned racial discrimination. It mentioned the *apartheid* movement in South Africa and the segregation by law of Negroes in the United States as unchristian ways in which this problem manifests itself today. It insisted that "discrimination and segregation based on religion, race, color and culture are ethically and morally indefensible and contrary to the gospel of Christ and the principle of freedom for which Baptists stand." It therefore urged that Baptist churches examine their interracial practices with a view to eliminating all forms of discrimination and segregation from their worship and fellowship, that Baptists exert their influence to have discriminatory laws repealed in their respective countries, and that each Baptist sincerely examine his own soul and free himself from racial prejudice and discriminatory practices.

The only other significant resolution approved by the alliance condemned genocide as an outrage to the Christian conscience, endorsed the principle of the convention on genocide adopted by the United Nations, and expressed the hope that the necessary six additional governments would speedily ratify the convention and make it a part of international law.

Appeal for Religious Liberty

The congress acted favorably on a manifesto described as "a midcentury call to religious freedom" which was presented by the commission on religious liberty through its chairman, Stanley I. Stuber of New York. It pointed out that the alliance has a constitutional mandate to report at each congress on the state of religious liberty in the world. Deploring certain specific flagrant violations of this basic freedom, it appealed (1) to Baptist churches everywhere to lead in the proclamation and practice of religious liberty; (2) to Protestant state churches to cherish and promote the principles of religious liberty and grant to all religious groups the same privileges they demand for themselves without discriminations or disabilities; (3) to the Roman Catholic Church to abandon its policies of discrimination and persecution in certain countries against Protestants and Evangelicals; (4) to communist countries to end their discrimination against religion and their intimidation of Christian churches and leaders; and (5) to all nations to ratify the covenant designed to legalize the U.N. Universal Declaration of Human Rights.

Parade and Mass Meeting

The most dramatic session of the congress was the mass meeting in the mammoth Cleveland stadium, into which the delegates marched at the conclusion of their alliance parade down Euclid avenue and through Public Square. This was the first Protestant parade to be staged in Cleveland in more than 25 years. The most colorful feature of this session, at which an estimated 25,000 were present, was the traditional roll call of the nations. Delegations from 52 countries, each carrying its national flag and many dressed in native costume, marched across the ball field and brought greetings from their own lands. The largest delegation from outside the United States was from Canada (140) and the second-largest from England and Ireland (36). The registration committee recognized all Baptist displaced persons now residing in this country as official delegates from their native associations. This group included 76 from

Latvia, 5 from Austria, 2 from Estonia, 3 from the Ukraine and 1 each from Rumania, Poland and Lithuania. There was no delegate from Soviet Russia.

A Message from Pres. Truman

Pres. Truman, a member of the alliance, was scheduled to address this stadium session, but canceled his engagement at the last minute because of the Korean crisis. He sent a message which was read by Dr. Johnson. In it he expressed his conviction that a most urgent need today is a rededication of this nation—individually and collectively—to the unchanging truths of the Christian religion. He said that the nations of the world cannot survive materially unless they are redeemed spiritually, and reaffirmed his belief that there is no problem whose solution will not yield to the intelligence, courage and faith of free men if it is approached in the spirit of the Sermon on the Mount.

The keynote speaker at this stadium session was E. McNeill Poteat, Raleigh, N.C., whose subject was "The Basic Freedom." He said that the most serious threat to religious liberty today comes from two sources—"from a secularist totalitarian state that denies all freedom as we know it and from a totalitarian church that promises freedom only to those who surrender to its authority."

Dahlberg Lauds Ecumenicity

The most positive note sounded at the congress in support of ecumenical Christianity was voiced by Edwin T. Dahlberg of Syracuse, N.Y. In his address on "Can Evangelism Be Evangelized?" Dr. Dahlberg said that modern evangelism needs three things if it is to achieve its maximum effectiveness—some serious intellectual discipline, new moral and spiritual content, and an ecumenical approach in which all denominations work together unitedly for the conversion of the world. He paid high tribute to the accomplishments of the Federal Council's department of evangelism and stated that surging hope for a new evangelistic power in the world comes from the testimony of ecumenical Christianity as expressed through the World Council of Churches. Robert Greene Lee of Memphis, president of the Southern Baptist Convention, followed Dr. Dahlberg. Dr. Lee also spoke on evangelism, his subject being "Every Baptist a Missionary." He said that science has become the apostle of savagery, insisted that the secular dream of a better world is a monstrous delusion, and asserted that the preaching of the gospel according to the correct New Testament conception of it is the hope of humanity.

The theme of the congress was, "And the light shineth in the darkness." The total registered attendance exceeded 50,000, of whom 20,000 were official delegates. On the Sunday of the congress visiting Baptist preachers occupied 124 Cleveland pulpits in Baptist, Christian, Evangelical and Reformed, Evangelical United Brethren, Episcopal, Methodist, Presbyterian, Congregational, Lutheran and community churches.

The report of the alliance relief committee, presented by its chairman, R. Paul Caudill of Memphis, indicated that during the three years since the congress at Copenhagen Baptists have contributed $9 million to world relief. An important action of the executive committee was the decision to study the training of ministers for evan-

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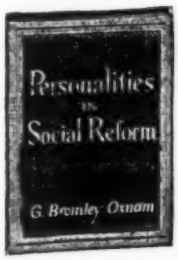

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gelistic work behind the iron curtain. A subcommittee was appointed to consider the best use of $80,000 now available for a theological seminary to train Russian students. A highlight of the congress was a pageant, "The Light of Liberty," written and produced by D. R. Sharpe of Cleveland, who served as chairman of the committee on arrangements.

F. Townley Lord, pastor of Bloomsbury Church, London, and editor of the *Baptist Times*, was elected president to succeed Dr. Johnson. Arnold T. Ohm, formerly of Norway but now of Washington, D.C., was re-elected executive secretary. Joel Sorensen of Sweden was re-elected youth secretary. The 1955 congress, which will mark the 50th anniversary of the alliance, is scheduled to meet in London, where the world body was organized.

Today's Problems Considered

Timely subjects were treated in addresses by R. J. McCracken of New York ("Christianity in the Atomic Age"); J. W. Estey, justice of Canada's supreme court ("The Light of Peace"); Emlyn Davies of Cardiff, Wales ("Christ and Labor"); Kenneth S. Latourette of New Haven, Conn. ("The Missionary Outlook Today"); W. O. Lewis of London, European secretary of the alliance ("The Importance of Europe in the World Picture"); Culbert C. Rutenber of Philadelphia ("The Totalitarian State and the Individual Conscience"); and Benjamin Mays of Atlanta ("Christian Light on Human Relationships").

The keynote address of the congress was given by W. L. Jarvis of Sydney, Australia; the congress sermon, by M. E. Aubrey of London, president and secretary of the Baptist Union of Great Britain and Ireland.

Theodore F. Adams of Richmond, Va., a vice-president of the alliance, summarized "the challenge of this congress" when he said that in Cleveland "we renewed our fellowship, we reaffirmed our faith, we restated our Baptist distinctives and we re-formed our forces for world conquest for Christ."

J. Maurice Trimmer.

Adopt Civil Rights Plank

Connecticut Democrats Pledge Law to Ban Discrimination in Education

New Haven, Conn., Aug. 2.—A civil rights plank outlawing discrimination in education was adopted by Connecticut's Democratic state convention at its meeting in Hartford last week. The plank pledges the party to support in the 1951 legislature "a fair educational practice law which will assure equal educational opportunity for all by banning discrimination on the basis of race, religion or national origin in non-denominational tax-exempt educational institutions." Last summer Gov. Chester Bowles signed a bill drawn up by both major parties ending discrimination in public housing projects. Connecticut's antidiscrimination laws also cover inns, theaters and taxicabs.

Connecticut's Liquor Consumption Record Above Average

Connecticut citizens spent $3 million more for liquor and beer in the year ending June 30 than they did in the previous year. This is an average of $132 per adult as compared with a national average of $98. The amount consumed averages 37 gallons per adult. The total sum spent for liquor is more than the sum spent for gasoline and cigarettes together. These figures were released last week by John F. Tarrant, researcher for the state tax department. Last Saturday the state motor vehicles commissioner reported a sharp increase in arrests for drunken driving throughout Connecticut during the first half of the year.

Students from Abroad to Observe American Life

Some 40 foreign students representing 18 nations arrived at Yale University last week to begin a six-week investigation into the American way of life. In addition to attending regularly scheduled classes they will visit places of historical, social and international interest. Last week end they attended two sessions of the Democratic state convention. They will visit the Berkshire music festival, the United Nations, West Point and the Yankee stadium. Five of the students will enroll in Yale next fall under a newly established scholarship fund for displaced persons.

Church Council Leader Resigns Pastorate

. Frank M. Swaffield, for the past 13 years pastor of Calvary Baptist Church here, has resigned, his resignation to take effect April 30, 1951. Dr. Swaffield has long been active in the work of the city and state councils of churches.

E. Ralph Wiborg.

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Toronto Host to World Meetings

People, Press Express Appreciation of Chance to Hear Distinguished Leaders of Protestantism

TORONTO, Aug. 1.—Christian world conferences have been meeting in Toronto of late, and will continue to do so through this month. In regard to the series of assemblies, the *Toronto Globe and Mail* commented: "It is quite a few years since anything like such representative groups of people converged on this city. . . . Christian people in this vicinity will seldom again have such an opportunity to participate in the public discussions on the vital topics before these conferences, or to see and hear some of the most distinguished religious leaders of our time." Christian Century readers have already read accounts of the meeting here last month of the central committee of the World Council of Churches (see the issues of July 26 and Aug. 2). That meeting had a good press, and received well informed editorial notice in many Canadian papers.

A 'Welcome Book' Helps Pay Expenses

The Canadian Council of Churches and the Canadian section of the World Council of Christian Education each raised $25,000 to defray local expenses of the 22nd annual World Convention on Christian Education, which will be held here Aug. 10-16. The council's share was secured largely by a small but representative group of interested laymen. The Canadian section of the W.C.C.E. raised its money by sponsoring a "Welcome Book" compiled by several thousand Sunday school workers. Nelson Chappel writes of certain phases of this effort in the *United Church Observer*: "One Evangelical Sunday school in Ontario sent in more than $300 for the Welcome Book, with many pages of signatures including most of the church members. A Chinese Sunday school in Victoria, B. C., reported that every teacher and officer signed the Welcome Book, and pages were received from an Italian Sunday school in Montreal, a Japanese Sunday school in Toronto, an Indian Sunday school at God's Lake, Man., and two French-speaking Sunday schools in Quebec." The evening sessions of the convention, to be held in Toronto's Coliseum, will be addressed by Lord Mackintosh of England, Luther Weigle of the U.S., Charles Malik of Lebanon, Toyohiko Kagawa of Japan and Stephen Neill of Geneva.

Preliminary Reports Not Encouraging

The first press report issued by the preconvention meeting of the World Council on Christian Education here was not encouraging. G. Baez-Camargo of Mexico stated that reports from several countries indicate that organized religion is on the defensive. According to the report given at that meeting the United States is no exception in this regard. The report read, in part: "The speed of technological change has resulted in the multiplication of material goods, but has brought about such a secularization of Western culture that, to

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many, Christian principles seem alien and impracticable. Many have a sense of aloneness and anxiety. As compensation, some people become absorbed in external activities. These conditions present to Christian education a serious challenge to do its work well and to begin better teaching without disastrous delay."

Canadian Baptists Hold Triennial Session

Under the chairmanship of its new president, G. F. McNally, chancellor of the University of Alberta, the Baptist Federation of Canada held its second triennial assembly in mid-July at Walmer Road Baptist Church, Toronto. The assembly called upon the Canadian government to begin now the preparation of a national bill of rights. It urged the appointment of a federal royal commission to inquire into the dominion's liquor traffic, and it protested against any change in the criminal code looking toward legalization of lotteries. Watson Kirkconnell, president of Acadia University in Nova Scotia, declared that communism's objective is world enslavement. He claimed that permanent fellowship among nations is possible only on a Christian basis—"a common spiritual basis of elevation to the will of God." H. H. Bingham, the federation's general secretary, warned that the Baptists' chaplaincy committee must be made more efficient. "We hardly know how long we are going to be on a peacetime basis," he said. A prominent guest and speaker at the assembly was Ernest Brown, a former British cabinet minister.

Templeton's Evangelistic Drive Attracts Many

Charles B. Templeton, former Toronto pastor who in recent years has been a special student at Princeton, is attracting capacity crowds to the evangelistic campaign he has been conducting in Prince Edward island. At rural Bedeque, for instance, more than 3,000 assembled for several evening meetings held in a skating rink. His Sunday and weeknight meetings in Charlottetown, the capital of the province, were also crowded. In the final meeting there, Mr. Templeton was assisted by J. S. Bonnell, pastor of Fifth Avenue Presbyterian Church, New York city. Meetings will also be held in Halifax, N. S. The campaign will continue through this month.

And So Forth

Fifty of the 1,250 young delegates who will attend the Salvation Army's youth congress in London this month are now on their way from Canada. The delegates will seek a deepening of spiritual life and plan a more effective youth program for the Army.

Addressing more than 7,000 Loyal Orange Lodge members at a July 12 rally, Leslie Saunders of Toronto called for a larger measure of freedom for Protestants in Quebec, Spain, Italy and South America. "We are pledged to oppose oppression whether ecclesiastical or political," he said. "We want our schools and our churches to be free."

In the death of W. L. Mackenzie King, Canada has lost her first citizen. Ian Burnett, pastor of St. Andrew's Presbyterian Church, Ottawa, of which Mr. King was a devoted member, said that the former prime minister had set a high example and in countless ways "showed forthright devotion to, and dependence upon, the faith of his fathers." "We shall not see the like of him again," he added.

James R. Mutchmor.

Israel Forbids Christians To Broadcast in Hebrew

Christian ministers in the Israeli section of Jerusalem have filed protest with authorities and their own consulates over what they charge is an interference with their right of free speech and worship. For several weeks they had been planning a monthly religious radio broadcast. They secured clearance from the local radio station and announced in the press that the initial broadcast, in Hebrew, English and Arabic, would be made on Sunday June 11. At the hour set, however, the announcer reported that due to "technical difficulties" the religious program could not be presented, and a program of sacred music was substituted. Subsequently, it was learned that the "technical difficulties" involved last-minute censorship. Government authorities had decided to forbid Christian ministers to read the Scriptures to an Israeli radio audience in Hebrew, the national language.

Temperance Workers Attend National Training School

A hundred temperance workers from all over the country gathered at Illinois Wesleyan University, Bloomington, June 20-30 for the sixth annual national training school sponsored by the Temperance League of America. They represented not only that organization but also the National Temperance Movement. Plans were made for the uniting convention of the two organizations, to be held at Oklahoma City Nov. 19-22. The program was designed to cover means of conveying scientific interpretations of the nature of alcohol to youth of American communities, to find ways to develop a

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Christian conscience against personal use of beverage alcohol and to study ways to "release the spiritual forces of the Christian churches in the battle to save American culture from the destructive operation of the organized trade in beverage alcohol products" through the social action programs of the denominations. Dean of the school was R. D. Dexheimer, superintendent of the temperance league of Illinois.

Methodist Students Profit from Church's Loans, Scholarships

During the past school year, the Methodist Board of Education's department of student loans and scholarships granted 535 national scholarships (covering tuition and fees up to $400 a year) and made 1,159 student loans. The department's work is an outgrowth of the former Methodist Episcopal Church's plan, which had been in operation for 65 years before unification of the three communions now forming the Methodist Church, of making loans to young people in the church for study at Methodist institutions. Most of the funds which made these loans possible came from annual Children's Day offerings. When repaid, the funds are available again for other students. The scholarship phase of the program was authorized by the General Conference of 1944. To date, more than $700,000 has been granted through more than 2,300 scholarships. Funds for this purpose are collected annually on Methodist Student Day. Scholarships and loans are granted for study in the church's colleges, universities and seminaries.

The Church Roll

Norman F. Langford has been named curriculum editor in chief for the Presbyterian, U.S.A., Board of Christian Education. For the past year he has been serving as assistant to James D. Smart, whom he succeeds as editor. Dr. Smart has resigned to become pastor of Rosedale Presbyterian Church, Toronto.

Abdel Ross Wentz, president of Lutheran Theological Seminary, Gettysburg, Pa., and a vice-president of the Lutheran World Federation, representing the United Lutheran Church of America, is spending three months in Europe. He will participate in a religious affairs project on international religious cooperation sponsored by the high commissioner of Germany and attend the L.W.F. executive committee meeting at Tutzing, Germany. Another Lutheran leader taking part in the educational and cultural program of the high commissioner for Germany is Prof. A. D. Mattson of Augustana Theological Seminary, Rock Island, Ill., who is serving as visiting consultant for religious leadership in labor.

The 15 religious pacifist groups in 11 Protestant denominations which sponsored the conference on the church and war in Detroit in May have appointed Robert F. Weiskotten, Lutheran pastor of Richmond Hill, L. I., to conduct the church peace mission which the groups will sponsor throughout the U. S. during the last six months of 1950.

Recent deaths in the field of religion: Charles C. Ellis, president emeritus of Juniata College, Huntingdon, Pa., moderator of the Church of the Brethren until the recent annual conference which he was too ill to attend, on June 27, at the age of 75. Dr. Ellis was moderator of two previous annual conferences of his church, and served 1931-42 as president of its General Education Board. . . . Charles Blayney Colmore, bishop of the Protestant Episcopal diocese of Puerto Rico from 1913 until his retirement in 1947, on June 27. . . . John F. Genso, treasurer of the Korean mission of the Presbyterian Church, U.S., shortly after being evacuated to Japan in the face of the Communist occupation of Seoul, at the age of 66. . . . Stephen E. Fisher, pastor of University Christian Church, Champaign, Ill., long associated with Disciples of Christ student work at the University of Illinois, on July 14. . . . Evangeline Booth, daughter of the founder of the Salvation Army and herself a former international commander of the organization, on July 17, at the age of 84. . . . James O. Supple, religion editor of the *Chicago Sun-Times*, who in 1947 received the first annual award of the Associated Church Press, a Protestant agency, for his reporting of religious news, in a plane crash while en route to cover the Korean war, at the age of 34. . . . James M. Yard, for many years a Methodist missionary in China, executive secretary 1935-48 of the Chicago round table of Christians and Jews, on Aug. 3, at the age of 70.

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Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Crisis (MGM) José Ferrer, Cary Grant. *Drama.* American surgeon, vacationing in unnamed Latin American country, is shanghaied to mountain palace, faced with pistol-backed demand to remove tumor from brain of ailing dictator. Outside, revolutionists threaten him if he saves the tyrant's life. Skilled performances by principals are all that save *fantastic plot* from seeming completely fabricated—and even they cannot keep you much concerned about the outcome, when the dilemma proves to have been no dilemma at all. M,Y

A Run for Your Money (British; Rank) Meredith Edwards, Hugh Griffith, Alec Guinness, Donald Houston. *Comedy.* Pair of young Welsh brothers, awarded unexpected prize by newspaper for coal mining record, go to London to collect reward. Missing connections with newspaper hosts, they are preyed on by people bent on sharing the money, see London but hardly in the way planned. Whether the boys will leave London with the prize in their pockets makes this as suspenseful as any spy chase film. Unique characterizations, some fine Welsh choral music—all *continuously entertaining.* M,Y

711 Ocean Drive (Col.) Otto Krueger, Edmond O'Brien. *Melodrama.* Telephone company employee uses skill at electronics to work way to top of west coast wire service racket, topples when he challenges national gangster syndicate's efforts to take over. *Action-packed melodrama*—but not the daring exposé its producers and senatorial applauders claim it to be, since what it reveals has been available to any newspaper reader for some time. Presents the bookmakers as simple free-enterprising Americans preyed on by outsiders, in one spot offers legalization as remedy for situation. M,Y

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Cheaper by the Dozen, Cinderella, Francis, The Jackie Robinson Story, Stars in My Crown, Ticket to Tomahawk, The Titan.

For Mature Audience: All the King's Men, Battleground, The Bicycle Thief, The Big Lift, The Fallen Idol, Fame Is the Spur, The Gunfighter, Hamlet, The Hasty Heart, The Heiress, Intruder in the Dust, Lost Boundaries, Mrs. Mike, No Sad Songs for Me, Pinky, The Red Shoes, Samson and Delilah, The Third Man, Three Came Home, Twelve O'Clock High, The White Tower, The Winslow Boy. 8-16-50

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